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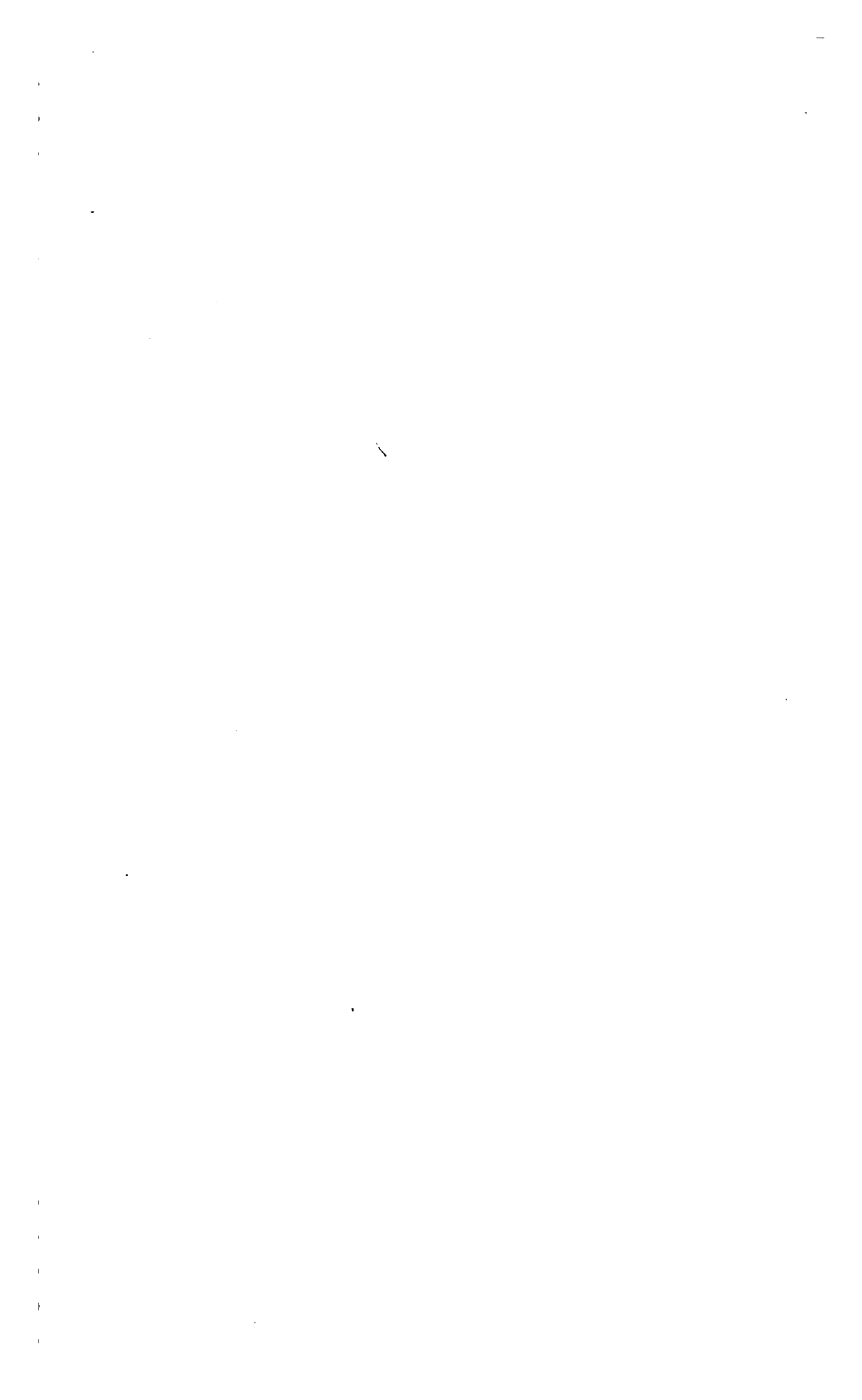
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VOL. VIII

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1905

"A uairle Éireann áilne,
Céimib lom-Luad bua leabhar."

MAC CRUITIN.

PORAS PEASA AR ÉIRINN

le
seatrún céitinn, D.D.

THE HISTORY OF IRELAND

BY
GEOFFREY KEATING, D.D.

FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN DARA IMLEADAR

i n-a bfuil

URMÓR AN CÉITLEADAIR DEN STAIR

"Finibus occiduis describitur optima tellus
Nomine et antiquis Scotia dicta libris."

S. DONATUS.

"Imir fa réim i gcéin 'ran iarthar tál,
D'á ngairtú luét léigín cín éireann fialmair cáil."

Translation by A. na R.

MCMVIII

THE
HISTORY OF IRELAND

BY
GEOFFREY KEATING, D.D.

VOLUME II

CONTAINING

THE FIRST BOOK OF THE HISTORY FROM
SECT. XV TO THE END

EDITED

WITH TRANSLATION AND NOTES

BY

REV. PATRICK S. DINNEEN, M.A.

LONDON

PUBLISHED FOR THE IRISH TEXTS SOCIETY

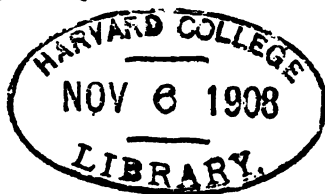
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Duróne

CRAOIBE AN CÉITINNIG

‘oe

CONNRAÓ NA SAEÖILGE

na leadair seo do roríob

SEACTRUN CÉITINN

an

STAIR NA hÉIREANN

mar éirínniúgáó an a raótar

an ron

TEANGAN NA NGAETHAL

PÁÓRAIG UA TUINNÍN

Uá mb'eol daoibhre, a gleoirniúbe éanaí na bábán,
Dhóndlaíte ír fóir gníomhartha Oilioll na gceasta,
Nó beoúaoine ír beoilnílreacht élanna lír dáin
Go deo aghí ní cógfaíbe líb naannaireacht ímáil.

Móisiúim go rófiar uá mb'acruinn daoib tréacht
Ar nóir éuinn ar a fóirfaíbe ír ar eadéna a láir,
Nó fóir inníre cár leonaiúeádran Orcaí ba éarí
Go glóirgail naé coméaoín naé naíreádr íb páiré.

William ua Leannáin.

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PREFACE.

AN edition of Keating's *Foras Fearda*, with translation and notes, was undertaken for the Irish Texts Society some ten years ago, by the late lamented Mr. David Comyn; and the first volume appeared in 1902. Mr. Comyn, however, while engaged in the preparation of the second volume, was overtaken by a serious illness, which made it necessary for him to abandon the undertaking. In February, 1907, the present editor reluctantly undertook the completion of the work, as far as text and translation are concerned. Mr. Comyn's plan included a supplementary volume of notes; and in the two volumes now issued, the lines of the text are numbered continuously, and thus a system of reference is secured for the purpose of future annotation. The plan of the work and the size to which these volumes have grown made the insertion of notes other than textual ones impracticable. The reasons which induced the editor to follow a text differing considerably in style from that mainly used by Mr. Comyn are given fully elsewhere in this volume.

The volume edited by Mr. Comyn contains the *Uíon-brollac* or Introduction, together with a portion of Book I. of the *Foras Fearda* or History, that portion amounting to almost an eighth of the entire *Foras Fearda*. The first of the two volumes now issued gives Book I. of the *Foras Fearda* from the point at which Mr. Comyn's volume left off to the end. The second volume gives the whole of Book II. Thus the present volumes contain rather more than seven-eighths of the entire *Foras Fearda*, excluding the Introduction. There only remain the Genealogies and Synchronisms, which, with

indices, etc., must find a place in the volume of notes without which the work cannot be regarded as complete.

These volumes are issued at a time when the Irish text they contain will have a far larger circle of readers than they would have had at any time during the past hundred years. The work, too, is one of great and many-sided interest. It is of interest to the historian, the antiquarian, the ethnologist, the philologist, the *littérateur*. In some of the byways of Irish history, it is our only source of information. It is a store-house of excellent Irish prose, almost modern in style and language. The second book, which is contained in the second of the volumes now issued, giving the History of Ireland from the coming of St. Patrick to the Norman Invasion, is as interesting as a fairy tale.

The *Foḃar Feara* was finished probably in 1633 or 1634; and now, after a lapse of nearly three centuries, it appears in print, in full, for the first time. The annotation of the *Foḃar Feara*—a work scarcely less important or less difficult than the annotation of the “Annals of the Four Masters”—will require years of patient labour and research. Still it is no inconsiderable advantage to the student to have the entire text in a convenient form accompanied by a translation, and to have, moreover, a system of reference which will facilitate the work of research.

The editor has to acknowledge gratefully the kindness he received from authorities and assistants while using, in the preparation of this work, the libraries of Trinity College, the Royal Irish Academy, the Franciscan Convent, Merchants' Quay, and the King's Inns, as well as the National Library. He has, moreover, to thank his friends *Ṭaḃḡ O'Donnḃaḃa* and *Rḃeapaḃo ṽa Foḡluḃa* for help given in reading the proof-sheets.

ḃÁṽRAḃḡ ṽa ṽuinnín.

ḃaile Áḃa Cliaḃ, ḃeallṽame, 1908.

INTRODUCTION.

THE *Fólar Féara* has been preserved in several good manuscript copies, although the original appears to have been lost. No Irish work of equal extent ever became so popular. There are more complete copies of the work extant than of any other work in the Irish language of the same length. The work seems to have been finished in 1633 or 1634. The former date is mentioned in a copy in the Franciscan Library, Merchants' Quay, and the same date is given elsewhere. In the second book a collection of letters made by Ussher is quoted. Now, these letters were published in 1632. Hence it is certain that the work was not finished earlier than, say, the close of that year. There are some dozen copies of the *Fólar Féara* in Dublin alone dating from the seventeenth century. Of these probably six were written in the author's lifetime. Of the two excellent manuscripts in the Franciscan library (F_1 , F_2), one (F_2) bears dates ranging between 1638 and 1652, and the other, though undated, is at least equally early. There are four early manuscript copies in the T. C. D. library. Three of these by the same scribe are undated. To one of them (M_2), as we shall see later, the date 1645 has been assigned; and the others are probably not much later. The fourth (D) bears date 1646. A copy, now imperfect, the property of Rev. Patrick Power, of Waterford (P), was made in 1647. The copy in the King's Inns' library (M_3) bears date 1657. The copy in the Reeves' Collection, R. I. A., is dated 1641 for the first part of the book. Other copies in the same library bear date 1666, etc. There is an imperfect copy of Book II. in the same library, dated

1643. A copy in the British Museum (Eg. 107) was finished in 1638.

Though some good copies of the work were made in the early part of the eighteenth century, still a rough division might be made between the copies written in the seventeenth and in the later centuries, the former being naturally the more reliable. If, then, we divide the copies of the *Ῥοιὰρ Ῥεαῖρα* broadly into early and late, the year 1700 will form a good line of division between them. But there is another division which has to be made of the manuscript copies of this work. They may be divided into copies written in an archaic style, and copies written in a more modern style. If we take a copy of each of these classes of the same date or thereabouts, we shall find the matter of both substantially the same, paragraph for paragraph, and the words mostly the same, the language having, however, got an archaic setting in the one, while it tends towards the modern in the other; the syntactical system, too, differs somewhat in both classes: thus sometimes the passive construction of the one corresponds to the active of the other. The language of the archaic copies is, on the whole, more elegant. There is a marked effort in them to avoid unnecessary repetitions of the same noun several times in the same sentence. There is, too, an effort made to use a more precise terminology. Thus, in the modern copies, the petty prince is usually called *ῖι*, in the archaic copies the word used is *ῖλαιτ*.

The phrase *ῖαḅ ῖιοῖατ ἑῖρεαnn*, which is used of the kings so often in the modern copies, becomes *ῖαḅ an ῖιῖε* in the archaic copies. The order of words, and even the words themselves, are so different in the same sentence in both copies that to supply 'various readings' to the one from the other would amount to practically printing the two versions. On the whole, greater care and accuracy are displayed in the verse quotations, and in the forms of some proper names, and in the inflections of nouns, etc., in the

archaic copies than in the modern ones. The verbal forms are a shade older also.

Now, it is certain that the difference between the two classes of copies does not arise from these copies having been made at different periods. The oldest copies we have are modern in style, such as the Franciscan copies, the Reeves copy, *M*₄, *M*, Eg. 107, etc. Of these early copies so many exist that there cannot be any reasonable doubt that the work not only existed, but was widely known in its modern form, during the author's lifetime. It is perhaps needless to state that all the eighteenth-century copies are modern in style. On the other hand, archaic copies must have existed at an early date. Indeed, it seems highly probable that an archaic version existed in the author's lifetime. Father Power's copy is dated 1647—that is, it is stated in the manuscript, in a later hand, that 1647 was its date. Keating was probably still alive in that year. Only four archaic copies are known to me, and none of them is now complete. These are *M*₁, T.C.D., a copy made by the celebrated scribe, John son of Torna O'Mulchonry; the latter portion of *M*₂, which has been ascribed to Michael O'Clery; Father Power's copy made in 1647; and a copy (*S*) in the Stowe MS. C. IV. 1, which, like Father Power's, only contains portions of Book I. and Book II., the *Ḍíonḃnollac* being lost. The Stowe copy is undated, except that the year 1696 is to be found in the marginal scribbling; but it is probably earlier than 1650. O'Donovan speaks highly of *M*₁ in several passages of his works; but, as he died in 1861, he could not have seen *M*₂, and he certainly never draws attention to the difference in style between *M*₁ and the other copies available in his time. O'Curry speaks in terms of the highest praise of both *M*₁ and *M*₂ (he could only have seen *M*₂ the year of his death), and states that they are by the same scribe, and are probably the best copies ever made of the work, 'not excepting the original'; but never does he point out that, though covering the same ground, they

are essentially different. Similarly, neither Mr. Comyn nor Dr. Joyce, nor any previous writer who has written on Keating, or discussed his works, or edited his text, has pointed out the difference in style that is to be found between the two classes of MSS. referred to. Dr. Joyce's version of the portion of Book I. he has published is in the archaic style. Mr. Comyn's edition of the *Ḍionbrollac* and a portion of Book I. is in the same style; Dr. Joyce, however, adheres rigidly to all the archaic word-forms to be found in *M₁*; while Mr. Comyn softens down and modernizes some of them when the modern forms are to be found in other copies of the work. Haliday's text is of the modern type.

The question now arises, How came these two classes of copies to co-exist in the lifetime, or close to the lifetime, of the author? The first consideration to be borne in mind is that these versions are by no means independent. One must have been derived from the other. The same author using the same facts could not have written both as independent works. One of these versions must therefore have been derived from the other by a careful writer, whether that writer be the author or another. Which version, then, was the original? I think there can be little doubt that it was the more modern version. This version agrees in style and language with Keating's other works, such as the *Ṭrí Ḍionḡaoite*, and the *Eoḡair-Sciaḡ an Aifinn*. The style of this version is so simple and natural that it is difficult to imagine how it could have been derived from any pre-existing copy. It bears on the face evidence of a first creation. On the other hand, it is quite easy to understand how its simple language could have been dressed up somewhat to bring it into line with what was regarded as the traditional style of chroniclers. Then the modern version is the one that became at once widely known and frequently copied throughout the country. It is the version found in the copies of the work used in the Franciscan Library of Donegal

Convent, and afterwards transferred to Louvain and Rome. It is to be found in all parts of the country and in places abroad. The earliest known copies are in the modern style, and a few of them were made only a couple of years after the work was finished ; while of the archaic version no single complete copy is known to me, and scarcely could a complete copy be made from the four imperfect copies that have come down to us. It would appear, then, that the modern version was the one intended by the author for general use. The question arises, Did the author himself produce the archaic version from the modern one ? It seems certain that the archaic version was made in the author's lifetime. The date 1647 claimed for P brings us at least very near the author's lifetime, if not actually to it. S also seems a very early copy, though its precise date cannot be determined. Then the author's name is used in the archaic version, just as in the modern ; and the few passages in which there is a personal note are given with the same simplicity and directness. It is improbable that any scribe would have taken on himself the task of re-writing Keating's book in a more archaic form, and using the author's name during his lifetime without his express consent. In the same way it is scarcely likely that a scribe of repute would transform a well-known author's work after his death, and affix his name to it. It does not seem probable, therefore, that the archaic version was made without the author's knowledge and consent. We must infer, then, that the author either made the adapted version himself or employed a scribe to do it in his name. It is more likely that he employed a first-class scribe than that he did the work himself.

The earlier copies of the modern version that have come down to us may be roughly divided into two classes, the classification being based on orthographical considerations. As types of these two classes we may take M₁ and R. In M₁, the orthography is on the whole precise ; it is what I may call full-dress—the aspiration-points and the accents are attended

to with reasonable care, and the contractions are but few. The orthography, too, inclines to the modern. Thus we only rarely find *cc* for *ç*, *é* for *éa* or *eu*, etc. In *R*, on the other hand, there are numerous contractions, *cc* is used for *ç*, *é* for *éa* or *éu*; aspiration-points and accents are used irregularly. Now *F*₁, *F*₂, though very careful copies, are orthographically akin to *R* (*R*, *D*, and *H* write *rc*, while *F*₁, *F*₂ write *rc̃*). There is, on the other hand, a decided kinship between *M*, *M*₁, *M*₂, *M*₃, *M*₄, *M*₅, *S* in orthography, while there is no copy of the archaic version known to me in what may be called the archaic orthography. It seems highly probable that the author himself used the species of orthography represented by *R*, *F*₁, *F*₂, etc., and that the more precise and careful system of spelling in *M*, *M*₁, *M*₂, *M*₃, *M*₄, *M*₅, *S*, etc., is due to the scribes, who were all of the O'Mulchonry family. Hence, if the author himself made the archaic version, it is likely that some copy or portion of a copy of it would have survived in the archaic orthography. On the whole, then, it seems likely that the archaic version was produced in the author's lifetime, and with his permission, and probably at his instance, by some first-rate scribe. It was certainly made with great care and accuracy. It seems to have been made as a concession to the traditional style of the scribes. Thus the *Annals of the Four Masters* were compiled by contemporaries of Keating; still they use a style that is, in many respects, much older than the age they lived in.

Now, as to the respective merits of the two versions, it cannot be doubted that the archaic version is superior to the modern, inasmuch as it avoids unnecessary repetitions of words and phrases, and as regards precision in using certain terms; also its inflections are, on the whole, more strongly marked, and in many passages a more precise and accurate idiom is used; but from a literary point of view, in those passages which are not purely a chronicle of events, and where style tells, the modern version is superior. It is simple, natural, unaffected. Indeed, in some of the narrative

passages, the modern version exhibits prose of no mean order.

Although these volumes only continue the *Foras Feasa* from the point at which Mr. Comyn left off, still it seemed better to give the modern version in preference to the archaic, as the former represents the original work of Keating, and as it is the one most widely known. The student of modern Irish will find himself more at home with this version than with the other. Still the convenience of the student was not the motive that induced the editor to make choice of this version. It should be observed that Mr. Comyn, though in

the main he followed M_1 , still supplied the gaps in it from M_2 , and that he speaks of M_1 and M_2 as if they were one source.

—In selecting the MS. to follow mainly in this edition—as there are several good MSS. of the modern type—I took the trouble to copy out passages from certain good MSS., and collate them with others. I copied a considerable portion of the work from F_3 , and then, by collation, brought it into harmony with M_2 , and discovered in the process that the variations in the text, apart from differences in orthography, are neither serious nor important. I finally decided to follow M_2 altogether, except in a couple of short sentences, where the variations from it will be duly noticed. The MS. I selected for the basis of my text, M_2 , is carefully written; it tends towards the modern in orthography, and is not much contracted. The portion at the end which is wanting in M_2 is supplied from M_3 , having been all first copied out from F_2 and collated with F_1 .

Now, as to the relation my text bears to its sources, a general statement of the case will preclude the necessity of detailed various readings, which are only orthographical variations. After I had formed my text from M_1 , with the aid of the others I have been referring to, I lighted on a passage in the preface to the Globe edition of Chaucer which expresses clearly the principles on which I endeavoured to construct

my text. This passage expresses the opinion of the four editors (Messrs. Pollard, Heath, Liddel, and MacCormick):

"We have endeavoured," they say, "as far as may be, to produce texts which shall offer an accurate reflection of that MS., or group of MSS., which critical investigation has shown to be the best, with only such emendation upon the evidence of other MSS. as appeared to be absolutely necessary, and with the utmost parsimony of 'conjecture.' . . .

"As regards spelling, we are agreed in our dislike to any attempt at a uniform orthography determined by philological considerations. In the present state of our knowledge, any such attempt must come perilously near that 'putting our own crotchets in place of the old scribes' habits' which Mr. Bradshaw once deprecated in editions of medieval Latin, and which is as little to be desired as it is difficult to carry out. At the same time, every manuscript has its percentage of clerical errors or unusually repellent forms; and to reproduce these in a popular edition would be in the former case absurd, in the latter more or less undesirable. . . . With our common belief that the difficulties raised by variations of spelling have been absurdly exaggerated, and our knowledge of how the balance of advantage shifts with every change of manuscripts, we see no reason to regret that, while in some cases a few uncouth forms have been left, in order that it might be understood that the text is taken with only specified alterations from a given manuscript, in other instances it has seemed advisable to do more to conciliate the eye of a modern reader."

These remarks represent fairly my attitude towards the MSS. of Keating in the preparation of my text, making allowances for the difference in age and some other differences between Chaucer and Keating. I tried to 'conciliate the eye of the modern reader,' and at the same time give a fair representation of what I considered to be the best MSS., noting every emendation from the other MSS. which I considered

necessary or desirable. A diplomatic text would not answer the purpose for which these volumes are issued. The more the orthography is brought into harmony with what the eye of the modern reader is accustomed to, without doing violence to the earlier forms of the language as given in the MSS., the better. But the reader and the student of the language should be put in possession of the exact relation that exists between the text he is reading and the source or sources whence that text is derived. Dr. Joyce published a small portion of Book I. of the *Foras Fearda*, and made only very few deviations from the MS. (*M*₁). I have already stated my reasons for following *M*₂ in the text of these volumes, and *M*₃ towards the end where *M*₂ fails. Now I shall state in what way I have differed from the orthography of the MSS.

My entire prose text corresponds word for word with *M*₁ (as far as it extends) and *M*₃ where *M*₂ fails, except in a few short sentences to be noted in their proper places. There are a few slight omissions of words or phrases in *M*₂—mere scribal errors. These, of course, I made good; and they will be noticed in due course. The contractions for *agus*, such as *g*, etc., I have expanded into *agus* or *yr*, according as either word seemed to me to suit the sentence better. I think the usual contractions for *agus* offensive to the modern eye in printed matter, especially when they are of very frequent occurrence. Other contractions—and they comparatively few—are silently expanded. *Sc*, *rp*, *rc* are written throughout. *Sc*, *rp*, *rc* are the spelling used in *D*, *R*, and *H* (and largely in *M*₄)—all early and accurate manuscripts. I have used *ea* for *io* in short non-accented syllables generally, except in a few proper names. Thus *Éineann* for *Éiuonn*, *muinntear* for *muinntioir*, etc. In *M*₂, the 1st pl. perf. act. usually ends in *mair*, as *éiríeamair*; but in several early copies, the form *maí* or *moí* is used, as also often in *M*₂. I have invariably written *maí*. I have written *ḡaeḡeal*, *ḡaeḡealḡ*, etc., instead of *ḡaoḡeal*, *ḡaoḡealḡ*, etc. The latter spelling is

that regularly given in M_1 and M_2 . I have given the preposition as ι instead of the Δ of most MSS., and the assertive verb $\iota\tau$ instead of $\Delta\tau$ of most MSS. I have written $\epsilon\Delta$ for eu and ϵu of the MSS. The MSS. sometimes write \acute{e} in a few words like $\omega\iota\acute{\epsilon}n$. In such cases I write $\omega\iota\acute{\epsilon}\Delta n$. A few proper names, however, are excepted. In these \acute{e} is retained, as it is also in some words occurring in the verse-quotations, as $\omega\acute{\epsilon}\xi$, $\acute{\epsilon}\xi$, etc. For $\tau\tau$, where it means eclipsis, I write $\omega\tau$; for cc , ζc , etc. The MS. aspirates invariably the m of mac and $meic$ in a pedigree—thus, $\omega\omega \xi\Delta b \epsilon\iota\tau\eta\mu\Delta\iota \acute{m}\Delta c \acute{\imath}\mu\Delta\iota\iota\iota \acute{\imath}\Delta\iota\omega \acute{m}\epsilon\iota c \acute{\epsilon}\eta\epsilon\Delta\acute{\imath}\mu\omega\iota n \eta\iota\omega\zeta\Delta\acute{\epsilon}\tau \acute{\epsilon}\eta\epsilon\Delta n n$. This aspiration of m I have not marked, nor did Mr. Comyn mark it. It is to be found in M_1 and M_2 , also in M_3 , etc., and, of course, has a phonetic basis.

I have followed M_2 , M_4 , M_1 , etc., in marking the aspiration in the adjectival part of a proper name like $Con\Delta\iota\iota\iota \check{C}\epsilon\Delta\eta\eta\Delta\acute{c}$ in the genitive after a word like mac , thus $mac\ Con\Delta\iota\iota\iota \check{C}\epsilon\Delta\eta\eta\Delta\iota\zeta$, etc. In such cases when both words begin with η , aspiration is usually unrecorded; when the noun begins with a vowel, the adjective is irregularly aspirated. I have put the *sineadh fada* on the preposition $\acute{\iota}\epsilon$ throughout; M_1 , M_2 , M_3 , M_4 , S generally accent it, and M_4 invariably. The same applies to the preposition $\eta\acute{\epsilon}$. As regards $\omega\acute{\Delta}$, except when it is a compound of a preposition and a pronoun, it is accented in text. The forms $\omega'\Delta$ and $\omega'\acute{\Delta}$, which are used by some editors for the pronominal compound, are not, I think, calculated to 'conciliate the modern eye.' I dropped the accent in this case, as it is very largely dropped in MSS. like M_1 and M_2 . I have not dared to discriminate between the prepositions $\omega\epsilon$ and $\omega\omega$ in form, they being both written $\omega\omega$ in all the MSS. I have used generally Irish letters in place-names, such as $C\Delta n\tau\epsilon\eta\eta\eta\mu\epsilon$, and personal names, such as $C\omega\eta\tau\epsilon\Delta n\tau\iota\mu\epsilon$, $\beta\epsilon\omega\Delta$, which are in some MSS. given in Roman letters. This led to the aspiration of the initial letter sometimes, as $\omega\omega \eta\epsilon\iota\eta \beta\epsilon\omega\Delta$, not $\omega\omega \eta\epsilon\iota\eta \beta\epsilon\omega\Delta$. Words like $\beta\epsilon\omega\Delta$, etc., commonly written in Roman characters, I do not accent. Numerals have often

been expanded to words, but in general accordance with the system employed in other passages in the MS. The suffixes *po* and *pe* have been connected by a hyphen with the words to which they are added ; *pe* is written in preference to *pi*, which is more common in the MSS. ; *ann pin* has been retained as two words. The word *pin* unstressed is very generally written *poim* in MS. when following a word ending in a broad syllable : it is written *poim* after a broad syllable always in the text. The dative case of *pi* is usually *piḡ* in MS. : it is made always so in printed text. The equality in value of the letters *Δ*, *ο*, *υ* in certain syllables in these manuscripts is a cause of some trouble to an editor. Thus we meet with *μαῖγε*, *μοῖγε*, *μυῖγε*, as genitives of *μαῖς*. The interchange of these letters does not affect the sound. *Θιαιμουτο* and *Θιαπιματο* are found even in the same line. The scribes do not seem to have troubled themselves as to consistency in this matter. In the text I believe there is a certain preference given to the letter *Δ* ; but absolute uniformity is not attained or aimed at. The word *κομοπιβα* is written generally in MS., but sometimes it is *κομαπιβα*. For verbals like *cup*, *oul*, etc., *M*₁ and *M*₂ often write *cor*, *ool*, but not invariably. One still hears in some places *ool* and *cor* ; but as the forms *cup* and *oul* are largely used in all the best MSS., they have been retained in conformity with modern usage. Words like *Ορπιυῖγε*, *Γιαπιαιθε*, etc., occur in endless variety. I have not studied uniformity in these forms. I have given the words generally as I find them.

The words *pe* and *le* are given as they occur in *M*₂, without any change. One finds *pe* and *le* interchanged in some passages in the MSS. I thought it best to keep them as they stood in the MS. I am mainly following : so, too, as regards *pe* and *pi*—they have not been disturbed. *M*₂ writes *oo bpiog* invariably, *M*₁ *oo bpiḡ*. In this I have followed *M*₁. The few instances of an earlier form, like *Λαιρ* for *leiρ*, that occur in *M*₁ I have retained, as they are so few as not to

offend the eye. $\Theta\alpha$ is always used in MS. before $\zeta\alpha\varsigma$ and $\theta\alpha\pi$. This I have retained. As to the forms of the irregular verbs, they have been carefully retained as in M_2 ; but $\acute{\epsilon}$, eu , and $\acute{\epsilon}u$ have been written $\acute{\epsilon}\alpha$. A hyphen has been also used between the particle $\omega\omega$ and the body of the verb.

There is a distressing irregularity in the MSS. as to some of the proper names. I have written $\mu\iota\lambda\iota\omicron$ in nom. and $\mu\iota\lambda\epsilon\alpha\omicron$ in gen. throughout, and have left $\eta\epsilon\mu\iota\omicron$ undeclined. The forms $\eta\epsilon\alpha\nu\alpha\lambda$ and $\eta\epsilon\alpha\nu\acute{\iota}\lambda$ occur; I have kept the latter. The nominative form of such genitives as $\pi\acute{\iota}\alpha\tau\pi\alpha\varsigma$, $\pi\acute{\iota}\alpha\varsigma\alpha\varsigma$, $\epsilon\omicron\varsigma\alpha\varsigma$, is often shrouded in a contraction, but $\pi\acute{\iota}\alpha\varsigma\alpha\iota\omicron$ is the usual form in M_2 , as in some earlier MSS. I have written its termination $\alpha\iota\omicron$ in all these cases, although $\pi\acute{\iota}\alpha\tau\pi\alpha$ and $\pi\acute{\iota}\alpha\varsigma\alpha$ are the common forms. Of the two forms $\kappa\omicron\mu\epsilon\iota\pi\epsilon$ and $\kappa\omicron\mu\epsilon\iota\pi\epsilon$, the latter seems the better, and is of the more frequent occurrence. Still as the former got into my text imperceptibly, I have retained it. I have kept the form $\pi\epsilon\alpha\nu\varsigma\alpha$ in the nom. case as being the simplest, as it is also of the most frequent occurrence. Final e has been preferred to final ι , thus $\epsilon\alpha\zeta\alpha\iota\tau\epsilon$ rather than $\epsilon\alpha\zeta\alpha\iota\tau\iota$; the ι , however, is far more common in MS. The gen. of $\beta\iota\alpha\omicron$, *food*, is found in M_2 in a few cases as $\beta\iota$. I have added a \omicron , as it is a radical letter in the word, and is now sounded (as ζ). Following the manuscript I have joined $\epsilon\acute{\epsilon}\alpha\omega$ and $\alpha\omicron\eta$ to the following nouns. I have not followed M_2 in writing $\tau\acute{\rho}\omicron\lambda\omega\iota\tau$, $\omega\omega$ $\tau\acute{\rho}\iota\omicron\lambda$, $\omega\omega$ $\tau\acute{\rho}\iota\omicron\lambda\alpha\omicron$, etc., but have written $\tau\acute{\rho}\omicron\lambda\omega\iota\tau$, $\omega\omega$ $\tau\acute{\rho}\iota\omicron\lambda$, $\omega\omega$ $\tau\acute{\rho}\iota\omicron\lambda\alpha\omicron$, instead, as in M_1 , etc. M_2 regularly aspirates the initial letter of a noun preceded by a feminine nom.; this has been adhered to in text, but there are some obvious exceptions. Also certain plural nominatives masculine aspirate, as $\pi\acute{\iota}\pi$ $\mu\acute{\iota}\mu\alpha\eta$, etc. Masculine nominatives singular produce aspiration irregularly on personal or place names: thus $\kappa\omicron\mu\omicron\tau\eta\beta\alpha$ $\rho\acute{\alpha}\tau\eta\alpha\iota\varsigma$, $\kappa\alpha\tau$ $\kappa\acute{\iota}\tau\epsilon$ $\Theta\eta\epsilon\mu\eta\eta$; sometimes we find, however, $\beta\acute{\alpha}\tau$ $\rho\acute{\alpha}\tau\eta\alpha\iota\varsigma$, $\kappa\iota\omicron\tau$ $\rho\acute{\alpha}\tau\eta\alpha\iota\varsigma$, $\kappa\alpha\tau$ $\kappa\acute{\iota}\mu\alpha\eta\alpha$ $\tau\alpha\pi\omicron$, etc. $\Delta\eta$ (prep.) does not usually aspirate

the initial of a word like ῥῥιοῦτ, βῥυαῦ, etc.; usually also Δῥ Μῥιῖ, rather than Δῥι ῖΜῥιῖ. I have omitted the *é* in a few words like ῥῥῥῥε, ῥῥῥῥεῖῖ, Δῥῥῥῥεῖῖ, etc. As a general law a preposition followed by the article eclipses the initial of the sing. noun following (when it begins with an eclipsible letter); *oon* is usually an exception, and ῥῥῥῥ; these often only aspirate. *M*₂ wavers between *oon* Μῥῥῥῥῥῥ and *oon* ῖΜῥῥῥῥῥῥ, also between ῥῥῥῥ·Μῥῥῥῥῥῥ and ῥῥῥῥ ῖΜῥῥῥῥῥῥ. I have aspirated in these cases, but have kept ὀῥῥ Μῥῥῥῥῥῥ throughout in accordance with the MS. *Oile* is the regular form in *M*₃, *M*₁ (now *eile*), and has been retained. ῥῥῥῥῥῥ, Δῥ (poss. pr.) are not accented in MS. I write *muc* for *meic* of *M*₃, also *oibhirc* for *oibheirc*, etc. In the verbal termination -ῥῥῥῥ *io* has been retained, but not in a termination like -ῥῥῥῥ as in *cuirῥῥῥῥ*. Sometimes two genitive forms, like *ῥῥῥῥῥ* and *ῥῥῥῥ* from *ῥῥῥῥ*, ῥῥῥῥ and ῥῥῥῥῥῥ from ῥῥῥ, occur. These I thought it well not to disturb. For a form like *oibheirc* of MS. I write *oibheirc*; for *ῥῥῥῥ* I write *ῥῥῥῥ*. For *ῥῥῥῥῥῥῥῥ* I write *ῥῥῥῥῥῥῥῥ*, though the MS. forms in these cases might have been retained.

There is a good deal of irregularity in the use of aspiration after numerals, thus ῥῥῥῥ *mile*, ῥῥῥῥ *mile*, ῥῥ *mile*, ῥῥ *mile*, ῥῥῥῥ ῥῥῥῥῥῥ, ῥῥῥῥ ῥῥῥῥῥῥ, etc.

As to the accent, or *sinéadh fada*, I have in general followed the MS., except that it sometimes accents *ia*, which is now not accented. I accent the verb *ῥῥ* throughout. It is generally accented in *M*₁ and *M*₃, and always in *M*₄. I have not, however, accented the diphthong *eo*, which, of course, is usually long, nor do I accent the triphthongs, as an accent adds to their cumbrousness, and is used to mark the long sound rather than placed over a definite vowel. As to the use of capital letters, punctuation, etc., there are some departures from the MS. usage. The MS. paragraphs are often too long; and it was found necessary to break them up. The division into sections is arbitrary, and would not have been made were

it not for its having been employed in vol. I. ; but no titles are given to the sections in these volumes. The sub-headings that occur in a portion of the work are the author's. It should be noted that M_1 has more frequent sub-headings than M_2 and the MSS. of the modern type generally. In a few personal names like Cpiontan and Ugaine I have omitted the accent usually put on the first syllable. I find also that I have written uiriuc for uiriuc and leatanao for leatánao of MS. In the verse passages I have often used readings of M_1 , but have always given the variants in the notes. In the verse, I have but rarely inserted emendations from MSS. outside of those of the Forar Feara , though I have sometimes given variants from older MSS. in the notes.

It should be borne in mind that even the best scribes had no definite invariable rules in the matter of aspiration, eclipsis, and in some other matters. Thus M_1 , M_2 , M_3 , M_4 , S are the work of the same scribe. Still they differ in the use of aspiration-points, eclipsis, accents, etc., which are part of the small change of Irish spelling. No doubt some points were often omitted, but understood in reading. The same scribe would not use these points exactly, perhaps, on two successive days, or on two successive pages of the same work. Still there are certain broad principles to which good scribes adhered.

Although, as has already been said, to give an account of the variants in M_1 would be practically to print the entire version, still, in the use of certain word-forms, inflections, points of aspiration, etc., it has been consulted with advantage; and variations of interest given in the notes or incorporated in the text. The pronominal combination lé (3rd sing. fem.) is normal in these MSS., and has not been disturbed, though it is now usually written léi . It should be noted that the verb anaim , 'I stay,' appears throughout without the initial f ; also nim , not gnim , throughout. anu 'to-day,' ané 'yesterday,' are the usual forms, though aniu is sometimes found. Cóigeaó is more common in the MSS. (M_1 and M_2)

than cúigeað, and cóig than cúig. Still the u-forms are given in text, except in the verse. The imperfect and conditional forms of the assertive verb are generally written in contracted form in the MSS. I have, in general, used *bΔ* for imperf., and *butō* for cond. and future.

The word *breatain* and kindred words deserve notice. In *M*₁ and *M*₂, in the earlier passage, where this family of words occur, we have *son briottain, na briottainis, an briottainir, ó aimirir briottain, so rioḡaib na briottaine ón mbriottaine*. At a later point, however, *M*₂ gives *na breatnaig, an breatain, an breatnair*, etc., which forms are those employed in the text throughout. I have accented the preposition *fa* (*ro*), though it is usually unaccented in the MSS.

I have mentioned the principal points of deviation of my text from the manuscripts. Anything further worth setting down will be recorded in the notes.

The following are the principal manuscripts consulted in the preparation of the text. *M*, *C*₁, *C*₂, though often consulted, are not much quoted from :—

In the T. C. D. Library the principal MSS. used are :—

*M*₁ (H. 5. 26).—An excellent MS. in the archaic style. The date is not given; but it is probably as old as 1650. The handwriting proves the scribe to be John son of Torna O'Mulchonry. It has some gaps: one of six pages between lines 3671 and 4301 in the first book; and a gap extending from line 223 to line 377 in the second book. It is fortunately complete at the end. This copy has been highly praised by O'Donovan, who stated, in his edition of the Four Masters (vol. i., p. xxxiii), that he had read every word of it. It is the copy used by Joyce and Comyn.

*M*₂ (H. 5. 32).—This MS., as far as it extends—that is, to Book II., line 4539—is the principal source of the present text, the remainder of the text being taken from *M*₁.

It is a large folio, containing the *Tri bionḡaioite an bair*, and the *forar feara* up to line 4539, Book II., all in the

handwriting of John son of Torna O'Mulchonry. The remaining part of the *Ḟorar Ḟeara*, up to and including the genealogy of O Eidirisceoil, where it breaks off, is in the archaic style, and in a different hand, with h's used instead of dots. In the first part of the *Ḟorar Ḟeara*, the writing is exceedingly close, and the page large. Thus a single page of the MS. contains from line 175 to line 435 of our text. At line 1464, the writing gets more roomy, and so continues to the end. The MS. is an excellent and accurate copy of the work. There are a few scribal gaps of a few words here and there. There are but few contractions. The orthography is "full dress," with, however, some clerical errors and inconsistencies in inflexion and aspiration. The scribe had had a long experience of copying Keating. We find a copy of the *Ṭrí Dúorḡaonite* from his pen, bearing date 1645. M₂ was bought at the sale of Archbishop Tenison's library in 1861. Here is the way in which the MS. is recorded in the catalogue of Dr. Tenison's MSS., with a view to the sale which took place on Monday, July 21st, 1861. (Gall. II. 44, T. C. D.)

"Keating (Geoffrey).—Three Shafts of Death, composed in the year 1631. History of Ireland, by the same author, in the Irish character, with Genealogies and a few marginal Notes.

"Excellent copies, written at Donegal in the year 1645, partly in the handwriting of John O'Mulchonry of Ardcoill, near Sixmile Bridge, in the County of Clare, and partly in that of Michael O'Clery, an eminent scholar, and one of the compilers of the Annals of the Four Masters.

"At the end of the volume are copies of Recognisances of some Irish people to be faithful subjects in the twelfth year of Queen Elizabeth's reign. On the covers and on a blank leaf are pasted three pages of Irish poetry."

The MS., in its present state, affords no proof of the date 1645 or of the place, Donegal, though the writing in the latter part, as well as some entries at the end, savours of the

R.—A MS. in the Reeves' Collection (24 P. 23). It is a very good copy of the *Ṣanāʾi Farsī*. The first page is p. 7 ;

but the previous portion is supplied in a later hand. The first book was finished on 26th September, 1641; the second book (up to the Genealogies), on 23rd February, 1646. The first half of the book is better written than the second half.

H (24 N. 3).—This is a MS. which belonged to the late W. H. Hennessey. The first page is 5; but the missing part is restored in a modern hand. The MS. was written by *Feaṛṛṛṛa mhac Conchubáin Riadaig Uí Dúibgeannáin*, and the first book was finished on the 23rd of November, 1666. The MS. is very beautifully written. It is accurate, and corresponds closely to R. A portion of the genealogical section is wanting at the end.

W (23 Q. 14).—This MS. contains the entire *Ṗoraṛ Feaṛa*, including the Genealogies, but not the Synchronisms. A page is missing in the body of the work. It was written by *Tomáṛ Ua Faoláin*, who began it in 1662. It is an excellent and accurate copy of the *Ṗoraṛ Feaṛa*.

C₁ (23 O. 10).—A copy made by Andrew Mac Cruitin in 1703. The verges of a good many of the leaves in the latter part of the MS. are damaged, but the body of the book is distinct.

C₂ (23 E. 10).—A copy by Andrew Mac Cruitin, made in 1736, somewhat imperfect at beginning and end. On p. 27, at beginning of first book, the date 1638 is given, which may be taken perhaps as the date of a revised edition of the work. This date, 1638, at the beginning of the first book, is found also in other copies. See under F₁, *infra*.

M₄ (23 O. 19).—This is a copy of the second book, ending with the Genealogies, but not giving the Synchronisms. Folios 126, 127, and 128 are missing. O'Curry, speaking of this manuscript, says: "The writing is beautiful, and superior to anything that we have hitherto met in the progress of this Catalogue. It is small and close, but elegant and uniform." (H. and S. Cat., p. 270.) At the end we have *Mṡṡ 101ṡṡṡṡṡ*

mac Tornaé mic Muirir mic Tornaé Uí Míadóláchoirí ro Scriob ádur an ceathrúimh lá 20 uo mí an Aibreil ro fóirbur é, Anno Domini 1643, a cclaon Achadh a ttráthoig. O'Curry says Claon Achadh, where Iollann O'Mulchonry wrote this MS., is near Bunratty Castle, in the county of Clare.

In the Franciscan Library, Merchants' Quay, Dublin :—

F₁ (A. 14).—An undated MS. which was begun in the Convent of Kildare, on the 4th of September, but the year is not given. The entry (end of first book) is as follows :

Δ cconueint cille uápa uo tionnircaó an leabhar ro uo ríoróbaó 4 Septemb. ádur tairmcc a ríoróbaó 28 uon mí céadna. 54 ríuağa 50 leit ro baor ír in ríancáiríe uon céio leabhar ro ádur cúicc ríuağa 50 leit írín ríancúr.

This copy was in the Franciscan Library of Donegal, and was thence removed to Louvain, and afterwards to Rome. There are several pages of indices, etc., prefixed, and many marginal notes, all bearing on the history. The MS. contains the Genealogies and Synchronisms, and is complete. It is an excellent MS.; but it is careless as regards aspiration-points, accents, etc. The writing bears a family resemblance to that employed in the copy of the first part of the Annals of the Four Masters and the work on the Irish Kings, both in the Franciscan Library. The writing is certainly of the same school of penmanship as that to which Michael O'Clery's belonged.

This MS. was found in Fr. Colgan's chamber after his death, and appears to have been the MS. of Keating, from which he made his quotation from the Fórar Féara, in his "Acta Sanctorum," Vol. I, p. 654, published at Louvain in 1645. This is rendered highly probable, not to say certain, from a consideration of the passage. The phrase 'bissextili et embolismali anno' is thus written in F₁ : 'bis sextili et simbolii mali anno.' Now, Colgan quoting this writes 'bissextili et symboli mali anno.' I do not recollect finding the error 'simboli mali' for 'embolismali'

in any other copy, though nearly all have 'embolis mali.' *F*₂ reads plainly 'embolis mali.' Also the names of the bishops of Limerick and Waterford are given in Colgan, just as they are given in *F*₁ (making allowance for caol le caol): thus, *Ṭoirṭiur* *F*₁, Tostius Colgan; *Ṭorgestriur* *F*₁, Torgestius Colgan; while in *F*₂ the names are Toislius and Torgeslius. Moreover *F*₁ and Colgan have 'in Damaso,' while *F*₂ has 'in Damasco,' which is the general reading.

*F*₂ (A. 15).—At the beginning of the first book in this MS., after the words *ne a bḃairnéir oib*, we have the entry *ḃḡur ir é doir an tḡḡarḡa doir* 1638; and at the end of the same book we read: "*ḡiur Libri pḡimi* 20° Maui 1641." This, therefore, is one of the earliest copies known of the work. There is one leaf of the opening of the Introduction in vellum at the beginning. The writing in the vellum bears a resemblance to that in the body of this MS. In a considerable portion of the MS. the writing is blurred from the interaction of the pages being damp, but it is all legible. This is an excellent and accurate MS., though it has a few curious scribal gaps, and deserves to rank among the most valuable copies of the work known.

Other MSS. made use of are:—

P.—A portion of the *ḡorḡar ḡeḡra*, containing all the portion of Book I. in these volumes, and also a part of Book II. It is undated; but at fol. 110 there is this entry: "This book is written since the year 1647. Nic Foran, Ballyleen, county of Waterford, parish of Dunhill." The MS. certainly does not belie so early a date. It is in the archaic style. I have only used it in collating some of the poetry of Book I.

M.—A MS. in bad preservation, which belonged to Mr. Comyn, and which he also refers to as *M*. It was written in the year 1643 by James O'Mulconry, of Ballyme-cuda, in the county of Clare.

*M*₂.—A MS. in the King's Inns' Library, written by John son of Torna O'Mulchonry, in 1657. The entire copy was

made between June 3rd and July 20th of that year. This copy of the *Foras Feara* is excellent, and the writing is very distinct.

Egerton 107 in the British Museum contains a copy of the *Foras Feara*, which was finished in 1638. It is by one of the O'Duigenans. It is in the modern style; but the orthography is in the old style, and there are many contractions.

Other copies of interest that may be mentioned are a copy by Egan O'Rahilly, made in 1722, which is in the National Library, Kildare Street, and a copy, 23 Q. 17 R.I.A., made by Malachy Curry, from a copy made by Sean Clarach Mac Donnell in 1720. This copy is a good one, and contains some interesting marginal notes. Thus he tells us that O'Mulchonry made a copy of the *Foras Feara*, in 1643, which was in Dr. Riordan's Library in Limerick. He does not say which of the O'Mulchonrys, or give any indication of the precise copy to which he alludes. It was in Dr. Riordan's Library in Limerick that Malachy Curry made his copy in 1816. Eugene O'Curry praises extravagantly his brother's copy.

To give the student an idea of the differences that exist between the archaic version and the modern, I give two passages just as they occur in M₁, only lengthening the contractions, which are very few. It should be observed that the difference between the versions appears more marked in the telling of certain old tales than in the course of the ordinary narrative:—

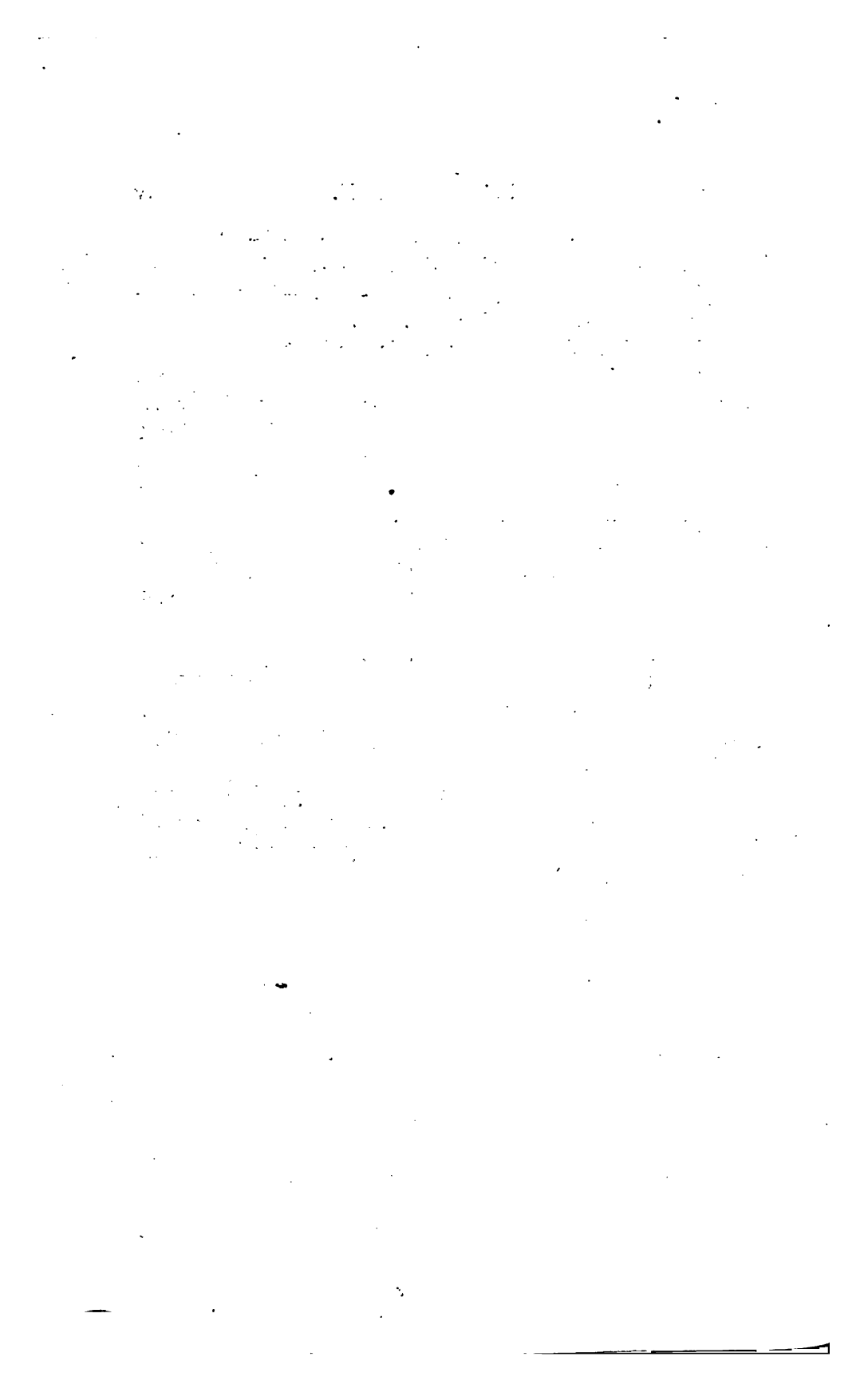
Τέτο Ταὺς ἰαροῦ ἰνα ἀριβαὸ Εἰ ἐπὶ κρήετα ὁ ἐπὶ
 ῥεαζαῖς ἀπὲρ Εἰ ῥαῖοιρ ῥε να ζῖολλα ἀν ἀριβαὸ το ὀιορζαὸ
 το ῥοῖζο να τεαῖρπας ζοττυζαὸ ἰ τον λεῖτ ἀρτιζ το
 ἐμῖολλα δ ἀριβαῖο ἀν λά ῥιν. Τῖαλλυο ζο ῥεῖμοῖρποδ
 ῥομπα Εἰ Ταὺς ἀζ πολ ἀνέλλ ζο μεῖνις ὁ ῥιλοὸ δ ῥολα τὰρ
 δ ἐρεῦταῖς, Εἰ ἰαρ ῥοῦταῖν λάιρ ῥε ἡατ εἰατ ὀοῖς
 ῥαῖρῖζιζ ταὺς τον ζῖολλα ἀν τυζῥαο τεαῖρπαιρ λέο ἱρ ἰν
 ἐμῖολλα δ ῥιν. Νι τυζῥομ οἰ ἀν ζῖολλα. Λεῖρ ῥιν μαῖρβαῖρ

S variants —*noiongnuim* — *óligreab* — *bab* — *caibí* — *ol*
Corbmac — *buidéao* twice — *biattac* — *iomrúittecac* — *ol*
Corbmac — *an éirinn* — (*ar*) *mé ol ri* — *buio* — *hagam* — *buidéac*
geallair — *comair* — *buidéao*.

In the Translation a few words are kept as they stand in the original, as *senacha*, *senchus*, *geasa* (sometimes translated 'restrictions,' etc.), *dun*, *lios*, *comorbha*, *filé* (translated 'poet' often where a poem is introduced), etc. Most of these words cannot be exactly rendered in English by a single word; and they are of too frequent occurrence to be rendered by an explanatory phrase.

The date 1638, found at the opening of Book I. of the *Foḃar Feapa* in some MSS., may have been inserted by the author, and may represent the date of a second and improved edition of the work. There seems to be a family likeness between F₁, M₁, D, and perhaps S, as regards passages not found in them, pointing to a common original. Indeed, F₁ is remarkable for the number of passages it wants that are to be found in other MSS. This affords, I think, a confirmation of its early date.

In this Introduction I have confined myself to the MS. sources of the text. A treatise on the style and language of the author has been found too lengthy for insertion in the present volumes.



FORAS PEASA AR ÉIRINN.

HISTORY OF IRELAND.

PORAS PEASA AR ÉIRINN.

liber primus (ar leanaíam).

XV.

Δε γο ριγ το θάλαιβ πέμνιυρ φαρραιθ ρεανάταιρ ζαοθίλ ζο τεαέτ ταρ Δ αιρ
ó mairé Seanáir nó ašur go bfuair báir.

Ar mbeir o'féiniur farraiθ 'n-a riš ar an Scitla vo
meaf beir go rió-eolac rna hilibéarlaib ταρ éir an
5 coimíneapéta τarla cian rióme rin ar na ceangtaib Δε
τορ na baibiolóine vo bi óá cógbaíl τρέ uabair ré ré óá
rícto bliádan Δε Nemrot go n-a rannταιβ. Óir rui táinig
an coimíneapcaθ riin ar na ceangtaib Δε an τορ, ir doim-
ceangá amáin coitcéann vo bi Δε na oaoimib uile vo bi ar
10 marétain aca ó áóam anuaf. Δsur ir é ainm ζairmeaf an
leabair Zabála ói Zoirrigein, amáil aoeir an ríle :

ζοριγεin ainm an bárla
vo bi Δε mac Dé veaζearrha,
Δsur Δε ríol áóam uair,
15 Ré ζuithoac an τuir neamruarθ.

Δsur ir é ainm ζairmíθ uζoair na lairne ói lingua
humana .i. an ceangá óaonna. Zíoeaθ ar mbeir Δε cóg-
baíl an τuir vo Nemrot go n-a briaίτuib marí táinig coim-
meapcaθ ar Δ ceangtaib óa ooirmeapc ó ériocnuζaθ an
20 τuir vo τionnpecaθ leo τρέ uabair, vo beanaθ an ceangá
óaonna ruaravaρ ó áóam óioθ, an lion vo bávaρ Δε
cógbaíl an τuir. Zíoeaθ vo an rí Δε éíbeair mac Sáile
Δsur Δε Δ έρεib ionnur zur hainmniζeaθ uair i ; mar go
oeyavaρ eabha uirre ó éíbeair. Ar n-a élor ionoppo
25 o' éíbeair zurab é aóbaρ fá ruavaρ Δε cógbaíl an τuir
ar ci íao péin vo éaomna ar an vaρa oílinn vo bi i

HISTORY OF IRELAND.

BOOK I. (*continued*).

XV.

The doings of Feinius Farsaidh the grandfather of Gaedheal till his return from the Plain of Seanair, and till his death, as follows.

WHEN Feinius Farsaidh became king of Scythia, he determined to become perfectly acquainted with the various languages which had sprung up after the confusion of tongues that had taken place long before at the tower of Babel, which was being erected through pride for the space of forty years by Nimrod and his followers. For before that confusion of tongues took place at the tower, the entire human race had but one common language which had existed amongst them from the time of Adam. And the name the Book of Invasions gives this language is Gortighern, as the poet says :

Gortighern the name of the language
Used by the son of God of goodly science,
And by the race of Adam erst
Ere the building of Nimrod's tower.

And Latin authors call it *lingua humana*, that is, the human language. But when Nimrod and his kinsfolk were building the tower, as the confusion of tongues set in and prevented them from finishing a structure they had begun through pride, the human language they derived from Adam was taken from them, as many as were engaged in building the tower. However, it remained with Eibhear son of Saile, and with his tribe, so that it was named from him ; for they called it Hebrew from Eibhear. Now when Eibhear had learned the cause of their erecting the tower, that it was with a view to protecting themselves against the second

30 *scáirrhingire* do *ceacht* ar na *uaoimib*—do *meafadair* na *c* *b* *a* *c*
 an *uara* *oílinn* ní-*ra* *aoirde* *ioná* an *céir* *oílinn* *asur* do
cuireadair *rompa* an *tor* do *uápnám* *com* *haru* *roin* *go* na *c*
 35 *roicfead* an *oílinn* *go* na *háruaid* *uachtarad* do *diad* an, *asur* *uá* *féir* *rin* *go* *bréadofadair* na *huairle* do *bi* *opra*
beic *go* *hinnill* *ionnta* *gan* *baogal* na *oileann*—*asur* *mar*
 do *cuaid* *éidear* *surab* *é* *rin* *fát* *fá* *madadair* *as* *cógdál*
 an *cuir*, *asubairt* na *c* *tiubrad* *congnam* *uóib* *asur* na *c*
 40 *raibe* *ac* *uiofnadair* *uóib*—*rean* *gliocar* *o'airraib* *i*
n-asaid *toile* *De* do *comlionaib*. *Asur* *mar* *rin* do *uaduib*
riu *gan* *commadoin* ar *bi* do *cadairt* *uóib* *fé* *cógdál* an
cuir; *asur* *fór* an *can* *tainis* *commeadair* an *ac* do *fásaid*
uia *mar* *comar* *buiadair* ar *éidear* an *ceangad* *uadonna*
 45 *uó* an *crinnir* *go* *haotharad* *aige* *féin* *ir* *as* *a* *cruib* *uá*
éir.

Ir *é* *adair* *iomorro* *ir* *mó* *fá* *noadair* *féiniur* *farraib*
go *Maig* *Seanair* *mar* *don* *fé* *n-a* *roil* *mar* *ceannad* ar
beic *i* *brodair* na *uuinge* *uá* *ceangad* *uilear* an *cadra*,
 50 *ionnur* *go* *uicofad* *de* *rin* *pireolar* *forurta* do *beic* *aige*
féin *ir* *as* *a* *roil* *fan* *ceangad* *cadra*.

Dála *féiniura*, ar *mbeic* do *riu* *aige* *beic* *eolac* *na*
hildairlaib, *amail* *a* *uadramar*, *cuir* *uá* *uicriobal* *uad*
ir *cri* *féir* ar *a* *corcar* *féin* *fá* *criodair* *éagrála* na *ucri*
 55 *pann-ro* *uon* *uomán* do *bi* ar *aitiudad* an *can* *roin*; *asur*
cu *opra* *annadain* *amuis* *reac* *mbliadna* *go* *broglamad* *gad*
don *uioib* *ceangad* na *crice* 'n-a *mbiad* *féin* an *reab* *roin*. *Asur*
i *gionn* *reac* *mbliadna* *cillio* *car* *a* *n-air* *go* *féiniur*
uon *Scitia*; *asur* *céir* *féiniur* *leo* *go* *Maig* *Seanair* *mar*
 60 *don* *fé* *hiomad* *u'ógaid* na *Scitia* *iar* *brágdál* an *mic* *fá*
rine *aige* .i. *Neand* *i* *geannar* na *Scitia*, *amail* *uoir*
pile *u'airite* *fan* *uadain* *uadab* *corac*, *Canam* *bunadair* na
nGaobal:

Do *lur* *féiniur* ar an *Scitia*

for an *pladad*;

rean *oprad* *éagrad* *eolac*,

uicriar *bunad*.

flood which it was foretold would come upon the people—they imagined that the second flood would not be higher than the first, and proposed to make the tower so high that the flood would not reach its upper stories, and that accordingly their nobles could be securely situated in these without fear of the flood—and when Eibhear learned that that was the cause of their building the tower, he declared that he would not help them, and that it was sheer idleness on their part to have recourse to ingenuity for the purpose of resisting the fulfilment of God's will. Thereupon he separated from them without taking any part whatever with them in the building of the tower. Moreover, when the confusion came on all, God left to Eibhear alone and to his tribe after him, as a mark of good will, that human language of our ancestors.

The principal reason why Feinius Farsaidh went to the Plain of Seanair, together with his school, was that he might be with the people whose native language was Hebrew, and that it might thus come about that he and his school would acquire a full and perfect knowledge of that language.

Now, when Feinius, as we have said, had resolved to acquire the various languages, he sent, at his own expense, seventy-two disciples into the various countries of the three continents of the world that were then inhabited, and charged them to remain abroad seven years, so that each of them might learn the language of the country in which he stayed during that time. And at the end of seven years they returned to Feinius to Scythia; and Feinius went with them to the Plain of Seanair, together with a large number of the youths of Scythia, leaving his eldest son Neannual to rule Scythia in his stead, as a certain poet says, in the poem which begins, "Let us relate the origin of the Gaels":

Feinius went from Scythia
On the expedition,
A man renowned, wise, learned,
Ardent, triumphant:

66

Da haoinbéarla baol ran uolhan
 mar uo gabrao;
 Dá béarla uéag i' c'ri fícto
 Can ro rcarrao.

70

Scol mhór la féiniur ag fogluim
 Ar gac eargna;
 Fear adairna eadur eolac
 I n'gac béarla.

Agur doirio cuio uo na reandairib' supab c'ri fícto bliadán
 uo bi ó déanam an cuir go uáinig féiniur go n-a rcoil
 doctaid ón Scitia go Maig Seanáir, amail doir fle
 o'áirite ran rann-ro :

75

C'ri fícto bliadán go mblair,
 I' ead doir gac reandair,
 Go uáinig féiniur doctaid,
 Iar gcuirad an cuir neairuad.

Cuir féiniur rcola 'n-a ruidé ré múnad na n-ilbéarla
 80 ar Maig Seanáir ran gcairnaig da n'gairmeann Cín Oriona
 Sneacta Eacténa, amail doir an fle ran rann-ro rior :

85

I Maig Seanáir, iar an uoir,
 Ro cionóilead an éadaircol,
 I gcairna Eacténa,
 Uo fogluim na n-ilbéarla.

Agur cionóil doir óg na gcuir uo b' f'oirge uóib' o'fogluim
 na n-ilbéarla uad; agur i' iao c'ri rairite uo bi i n-air-
 ceannar na rcoile rin féiniur farrair féin ón Scitia, i'
 Gaedail mac Eadair uo f'lioc' Somer ón n'gáig, i' Caoi
 90 Caoinbreactad ón luca, nó iar mac Neama, amail doir an
 fle :

95

Ag ro anmanna na ruad,
 Adbéar-ra ruid go rólud;
 Gaedail mac Eadair go n-air,
 Iar mac Neama i' féiniur.

Ag ro mar doir fle oile :

100

Féiniur an rair rreactad,
 Gaedail i' Caoi Caoinbreactad;
 Cuir uo éirib' rairinn na rcol,
 Uo lean o'f'ineig na n-uoir.

There was but one tongue in the world
When they set out;
There were seventy-two tongues
When they parted;

Feinius had a great school learning
Each science,
A man renowned, wise, learned
In each language.

And some seanchas assert that there was a space of sixty years from the building of the tower until Feinius and his school came southwards from Scythia to the Plain of Seanair, as a certain poet says in this stanza :

Thrice twenty years of renown,
So every seancha says,
Till Feinius came southwards,
From the building of Nimrod's tower.

Feinius established schools for the teaching of the various languages on the Plain of Seanair in the city which Cin Droma Sneachta calls Eathena, as the poet says in the following stanza :

In the Plain of Seanair after the tower,
The first school was assembled,
In the city of Eathena,
To learn the various tongues.

And they assembled the youths of the countries next them to learn the various tongues from them; and the three sages who presided over this school were Feinius Farsaidh himself from Scythia, and Gaedheal son of Eathor of the race of Gomer from Greece, and Caoi Caoinbhreathach from Judea, or Iar son of Neama, as the poet says :

Here are the names of the sages—
I shall reveal them to you speedily—
Gaedheal son of Eathor of wisdom,
Iar son of Neama and Feinius.

Another poet speaks thus :

Feinius the eloquent sage,
Gaedheal and Caoi Caoinbhreathach,
Three of the writers of the schools
Who followed in the true track of the authors.

17 iao an tsiar-ro oo rchíob i gcraoncaiblíb aibéir na
 oirí bprímbéarlad, mar atá Eadha Gréigir i laroan, oo-
 réir mar cuirtear Ceannraolair na rogluma ríor é ran
 Uraiceart oo rchíob ré i n-aimhri Coluim Cille. Aoir an
 106 t-uígar céadna ghrab é Níon mac béil mic Nemrot fá
 haroílaic ran oomán an tan roin. Aoir fór ghrab fán
 am roin rugaó Níul .i. mac cánaicte Féinnur Farrar, i
 gur fúirí an Féinnur céadna ríce bliádan ór cionn na
 rcoile marí ceannac ar an mac roin rugaó oó oo beic eolac
 110 rna hildéarlad.

Oo bhrí ghrab i gcionn oá bliádan i r oá rícoo oo
 flaitéar Níon mic béil aoiríu onng ré reancur oo ríu-
 ead rcol ar Mai g Seánair lé Féinnur Farrar, mearaim
 gur cáit ré veic mbliáda oo flaitéar Níon mic béil i
 115 veic mbliáda oá éir rin ar Mai g Seánair ríul oo cill ón
 rcoil oon Scitia. Óir aoiríu na reancáide uile ghrab
 ríce bliádan oo cáit ór cionn na rcoile ré oteac tar a
 air oó. Mearaim fór ghrab i gcionn oá bliádan i r oá
 rícoo ar oá céao o'éir na oileann oo ríu-ead an rcol lé
 120 Féinnur ar Mai g Seánair, oo réir an áiríu aimhrie oo-ní
 bellarminur 'n-a éroic, mar a n-abair ghrab é aor an
 oomáin mile i r oot gceao i r ré bliáda oéag i r oá rícoo an
 tan oo éionnrcain Níon mac béil aroíflaitéar oo gabadáil.

Ionann rin oo réir áiríu na nEadraiúeac leantair lé
 125 bellarminur agur ghrab oá céao bliádan o'éir oileann oo
 éionnrcain flaitéar Níon. Oo bhrí oo réir na nEadraiúeac
 ghrab mile i r ré céao i r ré bliáda oéag i r oá rícoo oo bí
 ó éir oomáin go oílinn; cuirtear leir rin oá bliádan i
 oá rícoo oo flaitéar Níon oo cáitead ríul oo éionnrcain
 130 Féinnur an rcol, ionnur oá réir rin ghrab i gcionn oá
 bliádan i r oá rícoo ar oá céao o'éir na oileann oo éionn-
 rcain i, agur gur cáit ríce bliádan ór a cionn, mar atá na
 veic mbliáda oo bí roime oo flaitéar Níon i r veic mbliá-
 na oá éir.

It was this trio who wrote on wooden tablets the alphabets of the three chief languages, namely, Hebrew, Greek, and Latin, as Ceannfaolaidh the Learned asserts in the Accidence which he wrote in the time of Columcille. The same author states that Nion son of Beil, son of Nimrod, was monarch of the world at that time. He also states that it was about this time that Niul, the tanist son of Feinius Farsaidh, was born, and that the same Feinius continued in charge of the school for twenty years in order that this son who was born to him might be acquainted with the several languages.

As some seanchas assert that it was when Nion son of Beil had reigned forty-two years that Feinius Farsaidh established a school in the Plain of Seanair, I am of opinion that he passed ten years of the reign of Nion son of Beil, and ten years thereafter, in the Plain of Seanair before he returned from the school to Scythia. For all the seanchas say that he passed twenty years in charge of the school before his return. I am also of opinion that it was two hundred and forty-two years after the Deluge that Feinius established the school in the Plain of Seanair, according to the computation Bellarminus makes in his chronicle, where he says that the age of the world was one thousand eight hundred and fifty-six years when Nion son of Beil began his sovereignty.

This is the same, according to the Hebrew chronology which Bellarminus follows, as to say that the reign of Nion began two hundred years after the Deluge, since according to the Hebrews one thousand six hundred and fifty-six years elapsed from the beginning of the world to the Deluge. Add to this forty-two years of the reign of Nion that had passed before Feinius began the school, and it thus appears that it was two hundred and forty-two years after the Deluge he began it, and that he passed twenty years directing it, namely, the ten years that remained to him of the reign of Nion, and ten years thereafter.

135 Aót céana i gcionn fícheo bliadán tús Féiniur tar a-
 aif von Scitia i' cuipir rcola 'n-a fuíde innce i' vo rinne
 caoiréac vo Saeóeal mac Eatóir ó' a gcionn. I' ann rin
 tug Féiniur fá veapa ar Saeóeal an Saeóealg vo éur
 i n-eagap i' i n-onuagad vo réir mar atá rí 'n-a cúig
 140 éoucaib, mar atá béapla na féine, béapla na bfilead,
 béapla an eadarrcapta, béapla Teibíde i' Snáitbéapla;
 agur a hainmniugad go cinnce uair féin, va réir rin
 gonaó ó Saeóeal mac Eatóir gairmteap Saeóealg vi
 agur nac ó Saeóeal Glar, amail aoirio onng oile; agur
 145 fóir i' tpe báir pé Saeóeal mac Eatóir tug níul mac
 Féiniura farraró Saeóeal ar a mac féin rug Scota ingean
 Parao Cincir vó, amail aoir Ceannfaolair na fogluma
 ran Uraiceapt.

 Síreó i' ceir ar ugoapaid éireó ó bfuil an focal-ro
 150 Saeóeal. Aoir Decanur gurab ón focal-ro goein
 .i. goethin .i. uapal, i' ón focal-ro all .i. uile aoirteap
 Saeóeal .i. uapal uile; nó ón focal eabhairéac gaohal
 .i. mór, vo brí gó raibe Saeóeal mac Eatóir pé noubrad
 Saeóeal ar ucúr mór i' broglum i' i n-eagna i' ann rna
 155 teangtaib. Síreó aoirio na reancáide gurab uime
 gairteap Saeóeal ve ón gcomfocal-ro gaoit vil .i. grá-
 uigteoir na heagna. Óir i' ionann gaoit i' eagnáide
 agur i' ionann vil i' gráóac, amail aoir an Spéigeac
 philosophor .i. gráduigteoir na heagna pé uine eagnáide.
 160 Dála Féiniura farraró ní haitirteap vo éloinn vo
 beit aige aót uar mac, mar atá Neanúl i' níul, amail
 aoir an file ran rann-ro:

165

 Dá mac ag Féiniur, fíor dam,
 Neanúl i' níul ba hághar;
 Rugad níul ag an ucór éoir,
 Neanúl ran Scitia ríacéglain.

 Ar mbeit dá bliadain i' fíde o'Féiniur i' bflaitcap na
 Scitia, i'ar ucillead ó Máig Seanáir vó, vo éiomain, agur é

Now after twenty years Feinius returned to Scythia, and established schools there, and appointed Gaedheal son of Eathor to take charge of them. Then did Feinius command Gaedheal to arrange and regulate the Gaelic language as it is into five divisions, that is, Bearla na Feine, Bearla na bhFileadh, Bearla an Eaderscartha, Bearla Teibidhe, and Gnaithbhearla, and to name it precisely from himself; hence it is from Gaedheal son of Eathor it is called Gaelic, and not from Gaedheal Glas, as others assert. Moreover, it was through friendship for Gaedheal son of Eathor that Niul son of Feinius Farsaidh gave the name Gaedheal to the son whom Scota daughter of Phrao Cincris bore him, as Ceannfaolaidh the Learned says in the Uraicheapt.

Now, it is disputed among authors whence is this word 'Gaedheal.' Becanus says that it is from the word *goedin*, that is, *goethin*, 'noble,' and from the word 'all,' that is, *uile*, that Gaedheal is named, that is, 'all noble'; or from the Hebrew word *gadhal*, meaning 'great,' because Gaedheal son of Eathor, the first who was called Gaedheal, was great in learning, in wisdom, and in the languages. However, the seanchas say that he is called Gaedheal from the two words *gaoith dhil*, that is, 'lover of wisdom'; for *gaoith* means 'wise' and *dil* 'loving,' as the Greeks call a sage *philosophos*, that is, 'a lover of wisdom.'

As to Feinius Farsaidh we are not told that he had any children except two sons, namely, Neanul and Niul, as the poet says in this stanza:

Two sons had Feinius, truth I tell,
Neanul and Niul, the valiant;
Niul was born at the tower in the east,
Neanul in shield-bright Scythia.

When Feinius had been twenty-two years sovereign of Scythia, after his return from the Plain of Seanair, being at the point of death, he bequeathed the sovereignty of Scythia

pé huét báir, flaitear na Scitíá do Neanúl an mac fá ríne
 170 aise; ír níor fágaib aš níul an mac fá hóige aét rođar na
 n-ealađan ír na n-ilđeaplađ oo bíođ aise 'ša feolađ oo
 rcolaid coitceanna na chíce.

XVI.

aš ro ríor oo ériall níul von éigipte ón Scitíá ašur oa dálaib innte
 50 brúair bér :

175 Sul laibeoram ar ériall níul ón Scitíá von éigipte,
 féac mar aoeir herosotur supab ón mđaibiolóin, cáinis
 ríor aise féaltann an caoibde éuair ír roinn na n-uair-
 eann sup na Šréagaib; ašur aoeir Solon nac raibe ríor
 feancúra aš na Šréagaib nó sup fošluimrioó ó luét na
 180 héigipte é. aoeir iosephur ran céroleabair oa Šeancúr
 nac raibe leirne aš na Šréagaib 50 haimeir homeir. ar
 na hugoapaid-re ír iontuigte nac ón nŠréis pé ráirtear
 an Šréis anoir oo éuair ír ná neac oile oo feolađ na
 n-ealađan oo ríioét na héigipte, aét níul mac féiniura
 185 farrair oo éuair ón Scitíá oo feolađ na n-ealađan ann.
 ašur cibé avéapad nac túrca oo bí fošluim ran Scitíá,
 óri ériall níul, ioná ran éigipte, ní ríor oo é, oo péir poli-
 ootur ran céroleabair ro ríioét "De Rerum Inventoribus,"
 mar a n-abair: a"ír fava an t-impearan oo bí roir luét
 190 na héigipte ír luét na Scitíá, ašur ran gleic rin oo
 éonnaicar, ar mbeir claoirte oo luét na héigipte, sup
 cianaopta luét na Scitíá ioná iao." ar ro ír iontuigte
 supab túrca oo bí feolađ ír fošluim aš luét na Scitíá
 ioná aš luét na héigipte ašur oo bris, oo péir na n-ušar
 195 éuar, supab túrca oo bí fošluim ran éigipte ioná ran
 Šréis, ní hé ír ón nŠréis ná neac oile oa řamail oo
 éuair ón nŠréis oo feolađ rcol von éigipte aét níul mac

a. Magna diu inter Aegyptios et Scythas contentio fuit in quo certa-
 mine superatis Aegyptis Scythae antiquiores visi sunt.

to Neanul, his eldest son, and left to Niul, his youngest son, only what profit he derived from the sciences and the various languages which he used to teach in the public schools of the country.

XVI.

Of the journeying of Niul to Egypt from Scythia, and of his doings there until his death as follows :

Before we speak of the journeying of Niul from Scythia to Egypt, we may observe that Herodotus says that it was from Babylon the Greeks derived the knowledge of the position of the north star, and the division of the hours ; and Solón asserts that the Greeks had not a knowledge of history until they obtained it from the Egyptians. Josephus says, in the first book of his History, that the Greeks had not an alphabet till the time of Homer. From these authors it appears that it was not from Greece, so named to-day, that Isis or anyone else went to teach the sciences to the Egyptians ; but it was Niul, the son of Feinius Farsaidh, who went from Scythia to teach the sciences there. And whoever should say that there was not learning in Scythia, from whence Niul came, earlier than in Egypt, would not be stating truth, according to Polydorus, in the first book he has written, "De rerum inventoribus," where he says : "There was a long dispute between the Egyptians and the Scythians ; and, in that struggle, the Egyptians having been overcome, it appeared that the Scythians were more ancient than they were." From this it may be inferred that the Scythians possessed education and learning earlier than the Egyptians, and since, according to the above authors, learning was earlier in Egypt than in Greece, it was not Isis of Greece or any such person who went from Greece to Egypt to conduct schools, but Niul son of Feinius Farsaidh

Féimura Farraid ón Scitia rugaó ar Maiḡ Seanáir iṛ
tugaó ruar i bpoḡluim ann ran céaorcoil vo ruidéaó
200 i ḡríc na baibiolóine, aḡur fá hi an céaorcoil i noiaíó
coimhnearta na oteangta ran uóman, amail aubhramar
tuar.

Ar mbeic vo níul aimpeaṛ imcían aḡ feolaó rcol ḡcoit-
céann ran Scitia vo cuaid a clú vo leit eolara iṛ eaḡna
205 fá na criódaib i ḡcoitcínne, ionnnur ar méio na tuararḡbála
vo bi aṛ ḡur cuir ḡarao Cincuir ní éiripte teaḡta 'n-a
óáil 'ḡa iarraíó uon éiripte ní feolaó na n-ealaóan iṛ na
n-ilbéarlaó o'ḡaib na héiripte. Vo ériall níul uon
éiripte mar rin, amail aueir an file ran rann-ro vo beanáó
210 ar an uadain uarab toraḡ, Canam bunatóar na nḡaeóeal :

Ráḡaóar rceála ḡo forann,
ḡo méio nḡneaḡa,
nél mac féimura 'ḡa bṛuilio
béarla an beaḡa.

215 Triallair iomorro níul lé teaḡtaib ḡarao uon éiripte,
aḡur tug an ní fearann oa nḡairtear Capacynont (nó
Campur Cincit) láim ní Muir Ruaid oó; aḡur rór vo rór
a inḡean féin ní ráirtear Scota ní níul, amail aueir
ḡiolla Caomáin ran uadain uarab toraḡ: ḡaeóeal ḡlar ó
220 otaíó ḡaeóil :

Vo cuaid ran éiripte iar roin,
ḡo riáḡ forann fortaimail;
ḡo oetḡ Scota ḡan rceim nḡaimn
inḡean rialḡarta foraimn.

225 Iar bpóraó Scota vo níul cuirir rcola 'n-a ruidé aḡ
Campur Cincit vo feolaó na n-ealaóan iṛ na n-ilbéarlaó
o'ḡaib na héiripte; aḡur iṛ ann rin vo ruḡ Scota ḡaeóeal
mac níul. Vo réaoráide ḡo ḡcuirfeáó neaḡ éirín i
n-ionḡantaṛ cionnnur buó éioir níul, an cúirgeáó ḡlún ó
230 lapet, vo beic i ḡcomaimpín ní Maoire ann, aḡur ḡurab
reáḡ mbliaóna véaḡ iṛ ceitne ríóo ar reáḡ ḡcéaó ó

from Scythia, who was born in the Plain of Seanair, and was then trained in learning in the first school that was established in the country of Babylon ; and this was the first school after the confusion of the languages of the world, as we have stated above.

When Niul had been a long time conducting the public schools in Scythia, his fame for knowledge and wisdom spread through the nations generally, so that on account of his great reputation Pharao Cincris, king of Egypt, sent envoys to him, inviting him to Egypt to teach the sciences and the various languages to the youths of that country. Niul accordingly proceeded to Egypt, as the poet says in this stanza, which is taken from the poem beginning, "Let us relate the origin of the Gaels":

Tidings reached Forann
With great acclaim
Of Niul son of Feinius knowing
The languages of the world.

Niul then went to Egypt with the envoys of Pharao ; and the king gave him the land called Capacyront (or Campus Circit) beside the Red Sea. He also gave his own daughter Scota in marriage to Niul, as Giolla Caomhain says in the poem beginning "Gaedheal Glas, from whom are the Gaels":

He then went into Egypt
And reached the mighty Forann,
And married Scota of charms not few,
The generous, clever daughter of Forann.

When Niul had married Scota, he established schools at Campus Circit for teaching the sciences and the various languages to the youths of Egypt. And it was there that Scota gave birth to Gaedheal son of Niul. Perhaps some one might wonder how Niul, the fifth in descent from Japhet, could be a contemporary of Moses, seeing that seven hundred and ninety-seven years elapsed between the

bílinn gur an am fán gáb Máoire ceannar Cloinne Iſraél.
 Mo fneadhna ar rin, nac roicneote go mairfead níul
 iomaio vo céaduib bliadan, óir vo-geidoir na daoine ré
 235 fada fán am roin; biod a fíadnair rin ar éidear mac
 Sáile, an ceathrúad glúin ó Séim anuas, vo mair ceitne
 bliadna ir trí fícto ar ceitne céad, agus ar Séim vo mair
 cúig céad bliadan o'ér mar ruad Airaxao nó, amail
 léagtar ran donmáid caibioil véas in Genesi; uime rin nac
 240 cuirte i gconntadairt go bfeadofad níul maréain ón oara
 bliadain ir oá fícto vo flaitear Níon mic Déil, amail
 aoubnamar, go haimir Máoire. Agus fór ir luadve ir
 ioncuirte i n-iongantar an ré fuair níul agus go mbéad
 ar aimir Máoire ran éirir, ma'r fíor an ní aoir
 245 Maríanur Scotur mar go n-abair gurab i gcionn doin-
 bliadna véas ar fícto ar trí céad o'ér oileann cáin
 coiméarad na oteangad ran baibilóin agus vo réir
 mar aoubnamar tuar gurab cian o'ér coimbuaidéaríca
 na baibilóine ruad níul. Vo réir a noubnamar ir
 250 inéirte ugdair reanúra cinio Scuit vo leit aoire níul
 mic féiniura farrat, agus go raibe 'n-a fíor coimairne
 as Máoire ran éirir.

Dála níul ar mbeir as áictead as Capacynont láim
 lé Muir Ruaid, agus ar mbeir vo gaeéal ar n-a breir ó
 255 Scota, ir ann rin vo éalodar mic Iſraél ó párao ir vo
 trialladar go brúac Mara Ruaid, go noairadar for-
 longhorc láim ré Capacynont mar a n-áictead níul. Ar
 n-a élor rin iomorro vo níul, céir 'n-a noail vo n-agaillam
 ir vo fíor cia vo bi ann. Tarla daron vo leatdaib an
 260 truaig air agus vo innir céala mac níraél ir Máoire nó
 agus na miorbáile fíadnairéad vo imir Dia ar párao ir
 ar a fludg tré oaoire cloinne Iſraél. Vo ceangail
 iomorro níul ir daron cumann ir caradad ré céile; agus
 vo fíaruis níul vo daron an raadar biaa náio lóinte
 265 asa; agus aoubairt fór an raibe vo éirneac ir vo
 maitear aige féin go mbia uile ar a gcumar-ran. Fá

Deluge and the assuming by Moses of the leadership of the children of Israel. My reply to that is that it is not incredible that Niul should live several hundred years ; for people used to live a long time at that period ; witness Eibear son of Saile the fourth in descent from Seim who lived four hundred and sixty-four years, and Seim who lived five hundred years after Arphaxad was born to him, as we read in the eleventh chapter of Genesis ; that it is not to be doubted, therefore, that Niul might have lived from the forty-second year of the reign of Nion son of Beil, as we have said, to the time of Moses. And moreover, the length of life granted to Niul and that he should have survived till the time of Moses in Egypt is still less to be wondered at, if what Marianus Scotus states be true ; for he says that it was three hundred and thirty-one years after the Deluge that the Confusion of Tongues took place at Babylon, while, according to what we have stated above, it was long after the Babylonian Confusion that Niul was born. From what we have said, we should trust the authors of the seanchus of the Scotie race as regards the age of Niul son of Feinius Farsaidh, and believe that he was a contemporary of Moses in Egypt.

As to Niul, it was when he was sojourning at Capacyront beside the Red Sea, and when Scota had given birth to Gaedheal, that the children of Israel escaped from Pharaoh and marched to the shore of the Red Sea, and made an encampment beside Capacyront where Niul dwelt. When Niul heard of this, he went to meet them and discourse with them, and to find out who they were. At the outposts of the host he met Aaron who told him the story of the children of Israel and of Moses and the witness-bearing miracles that God had wrought against Pharaoh and his army, because of the bondage of the children of Israel. Now Niul and Aaron entered into an alliance and friendship with one another ; and Niul inquired of Aaron whether they had food or provisions, and further informed him that whatever corn and means he had would

buidéac Δαρων ve crio rin. Táinig iomorro an oíche iar
 roin, ir céio Δαρων go Maoire aghur vo innir vó na cairg-
 riona eus Niúl vó, aghur fá buidéac Maoire ir Δαρων ve
 270 crio rin.

lomtúra Niuil náinig go n-a muinntir féin iar rin, aghur
 vo innir vóib mic Iirael vo beir láim niú; aghur vo innir
 gac ní vo óláib mac níirael vóib. Aghur an oíche céadna
 carla nactair neime vo Gaedéal mac Niuil ir é ag ríamh,
 275 gur éreáctnuig é, go raibe i ngyair báir. Aghur aghur
 orong oile gurab ón brárac táinig va éreáctnuig vó n-a
 leabaid. Doubradar a muinntear ré Niúl an mac vo
 breir i noáil Maoire; aghur beirir leir Gaedéal vo láctair
 Maoire. Vo rinne Maoire guró go Dia aghur vo éirí an
 280 ríait vo bí n-a láim nír an gceáct gur rílanuig mar rin é.
 Aghur aghur Maoire an áit a mbiaó ceabó bunaid an
 mic rin, nac biaó brí; i nactair neime ann go brát; aghur
 acá rin follur ar éreca, oilean acá ran ngríis mar a
 bfuil cuio va ríioct, ní bfuil nactair neime ann acé mar
 285 éirinn. Aghur car ceann go rabadar nactáca neime i
 ngríinn go ceáct páorais, ní raolim go raibe neim ionnta;
 nó raolim gurab vo na veamnaib gairmtear nactáca
 neime i mbeácaib páorais.

Aghur cuio vo na reanáidib gur éir Maoire glar ar
 290 an bfeirc vo bí fá n-a láim féin ar brágaio Gaedél, aghur
 gurab uime rin gairtear Gaedéal glar ve. Vo bioó
 iomorro an can roin flearc fá láim gacá caoirg mar
 comarca ceannair feadna, aghur ir uaid rin aghurtear
 flearcac uaral ré ceann buíone aghur. Ir va fíairnéir
 295 gurab ó ríar na nactáca neime vo leán vo brágaio Gaedél
 gairtear Gaedéal glar ve, ir va foillruigad gurab é
 Maoire vo fóir é, acáio na raonn-re ríor:

Gaedéal glar cionnur vo ráb
 níir in bfeair gairtear gcomlán?
 an ní ó bfuil Gaedéal glar,
 ir ceair ga bfuil a feadcar.

all be at their service. For this Aaron was grateful to him. Then night came on ; and Aaron went to Moses and told him of the offers which Niul had made to them ; and Moses and Aaron were grateful to him accordingly.

Now Niul went to his own people after this, and told them that the children of Israel were nigh unto them ; and he told them all that had befallen the children of Israel. And that same night a serpent came upon Gaedheal as he was swimming, and wounded him so that he was at the point of death ; and others say that it was from the desert it came and wounded him in bed. His people told Niul to take the lad to Moses ; and he took Gaedheal into the presence of Moses. Moses prayed to God, and applied the rod he held in his hand to the wound, and thus healed it. And Moses said that, in what place soever the stock of that youth would settle, there no serpent would ever have venom, and this is verified in Crete, an island in Greece, in which some of his posterity are ; it is without serpents as Ireland is. And although there were serpents in Ireland up to the coming of Patrick, I do not think they had venom ; or I imagine it is the demons that are called serpents in the life of Patrick.

Some seachas state that Moses fastened with a lock around the neck of Gaedheal the bracelet that he had on his own arm, and that it was from this he was called Gaedheal Glas. At that time each chieftain wore a bracelet on the arm as a mark of his tribal supremacy ; and hence the head of a company is now called a noble *fleascach* or 'bracelet-bearer.' To set forth that it was from the trail of the serpent that clung to Gaedheal's neck that he is called Gaedheal Glas, and to show that it was Moses who healed him, we have the following stanzas :

Gaedheal Glas, why was the name given
To that brilliant, perfect man ?
The event whence Gaedheal is *Glas*,
Few are those who know its history ;

306

Dar fóthuis ar an tceann tceinn
 Saebeal mac níuile go nceigthein;
 Sur iad an naclair 'n-a cnear,
 níor b'fuar é vo leigear.

An cí glar ní beacdar ve
 nó sur fóir go maic Maoire;
 Ir ead cuigto eolais ar
 Sonad ve acá Saebeal Glar.

310 Aveirio orong oile surab uime gairtear Saebeal Glar ve
 ó glaire a airm ir a éirib. Surab uime rin vo rinne file
 éigín an rann-ro:

315

Rug Scota mac vo níuile nár
 Ór cin mór gcinead gcomlán;
 fá Saebeal Glar airm an fír
 ó glaire a airm 'r a éirib.

Afur ir ón nSaebeal roin ainmnigtear Saeóil uile; sonad
 uime rin vo rinne an file an rann-ro:

320

féine ó féiniur acbearta,
 bpiú gan docta;
 Saeóil ó Saebeal Glar garta,
 Scuit ó Scota.

325 Síreab aveirio orong oile surab uime tugad Scota ar
 máclair Saeóil, vo bpiú surab vo cine Scuit ón Scitia
 áclair Saeóil, afur sur nó aca na mná vo fíoinneab o n-a
 bfeartaib. Tuig nac i ro an Scota fá bean vo Galam va
 ngairtear Milió Earráinne afur rug reirer-mac vó. Óir
 ingean Párao Cincuir fá máclair vo Saebeal afur ir aige
 vo bádar mic Ithael i noaoirre. An Párao céana varb
 330 ingean bean míleab, fá hé an cúigeab Párao véas 'n-a
 óiabó rin é. Párao Nectonibur fá hainm vó.

Iomctúra níuile iomorro aubairt ré Maoire go mbiaó
 fala Párao Cincuir nír féin tré fáilte vo ádbairt vó.
 "Maíreab," ar Maoire, "cniáll-ra linne, afur vó
 335 roiceam an tír vo éarngair Dia úinn vo-géadbair-re
 roinn vó; nó maó maic leat, vo-béaram loingear Párao ar

While bathed in the strong stream
Gaedheal son of Niul of good disposition,
A serpent bit his skin ;
It was not easy to heal it ;

The grey-blue mark did not leave him
Till Moses kindly healed it.
What the learned understand from this
Is that thence comes Gaedheal Glas.

Others assert that he was called Gaedheal Glas from the grey-blue colour of his arms and armour. Hence someone has composed the following stanza :

Scota bore a son to Niul the modest,
From whom sprang many noble tribes ;
Gaedheal Glas was the name of the man,
From the grey-blue colour of his arms and armour.

And it is from this Gaedheal that all the Gaels are named. Hence the poet composed this stanza :

The Feni are named from Feinius,
The meaning is not difficult ;
The Gaels from comely Gaedheal Glas,
The Scots from Scota.

Others, however, say that the mother of Gaedheal was called Scota because his father was of the Scotie race from Scythia, and that it was their custom to call the women after their husbands. Understand that this is not the Scota who was wife of Galamh, who is called Milidh of Spain, and bore him six sons. For the mother of Gaedheal was daughter to Pharaoh Cincris ; and it was he who held the children of Israel in bondage. But the Pharaoh whose daughter was wife of Milidh was the fifteenth Pharaoh after him. He was called Pharaoh Nectonibus.

Now as to Niul, he told Moses that Pharaoh Cincris would be angry with himself for having welcomed him. "In that case," said Moses, "come along with us ; and if we reach the land which God has fore-appointed to us, thou shalt get a share of it ; or, if thou wilt, we will deliver

do cúmar féin duite, agus éirigh ionnta ar muir go bfeadair
 cionnúr rcarfiam i r párao ré céile." I r i rin iomorro
 comhairle ar ar éinn níú. Do cuirtear trá míle fear
 340 n-arimac i noáil na long leir agus tugad vó iao ar a
 cúmar féin, agus céir ionnta go bfeadair gniomhaí an laoi
 ar n-a máraí, mar atá orclao na mara ré gclonn i rrael,
 i r a vlurdear 'n-a noiaí ar párao i r ar a fluaí, va
 mbátaí, amail a veir an rle ran rann-ro vo beanaí ar
 345 an vuarin vabar corac: A vune nac creir ian gclóir:

Searcao míle bíob va gclóir,
 Caogao míle marcaí;
 Anra mara Romair Ruair
 Ror foluig uile i n-aonuar.

350 Trí ríio iomorro míle coirde i r caogao míle marac a
 lion. Seac gclao i r reat mbliadna vear i r ceirre
 ríio i noiaí na vileann vo bátaí párao, amail avu-
 bhamar ear. Ó connairc iomorro níú párao go n-a
 fluaí vo bátaí, vo an féin ran bfeadann gclao, óir
 355 ní raibe eagla air ó vo bátaí párao, agus vo rár a
 élan i r a ríol go beir ionairm vóib. I gclonn airmre
 va éir rin ruair níú bá, i r vo gab Gaedail i r a márair
 an fearann. Rugaí iaraí mac vo Gaedail ran éirre
 .i. Earraí mac Gaedail, agus i gclonn creirre 'n-a vóir rin
 360 rugaí mac vó rin air, Spú mac Earraí mic Gaedail, agus
 vo gabadar rin an fearann céana agus vo áirí ríao
 ann.

Vála fluaí na héirre, iomorro, gabair va éir rin
 párao Incuir flaitear na héirre v'air párao Cincir
 365 vo bátaí. Do gairí ceana párao va gab ríí ro gab
 an éirre ó párao Cincir vo bátaí ran Muir Ruair
 go párao Nectonibur an cuirtear ní vear i noiaí párao
 Cincir.

the fleet of Pharao into thy hands, and do thou go on sea in it so that thou mayest learn how we shall separate from Pharao." Niul followed this latter counsel. A thousand armed men were sent with him to the ships; and these were delivered over to him; and he embarked in them, and beheld the events of the ensuing day, namely, the opening of the sea before the children of Israel, and its dispersion after them on Pharao and on his host, drowning them, as the poet says in this stanza, which is taken from the poem beginning, "O thou who believest not according to truth":

Sixty thousand of them on foot,
Fifty thousand on horseback,
A storm of the Red Sea of Rombar
Overwhelmed them all at once.

Sixty thousand foot, then, and fifty thousand horse was their number. It was seven hundred and ninety-seven years after the Deluge that Pharao was drowned, as we have stated above. And Niul having seen Pharao and his host drown, remained in the same territory, as he was not afraid after the drowning of Pharao; and his children and progeny grew up until they were able to bear arms. Some time afterwards Niul died; and Gaedheal and his mother took possession of his lands. Thereafter a son was born to Gaedheal in Egypt, namely Easru son of Gaedheal, and some time after that a son was born to him in turn, Sru son of Easru, son of Gaedheal, and these possessed the same lands and dwelt thereon. Now, as to the Egyptians, Pharao Intuir assumed sovereignty over them after the drowning of Pharao Cincris. Pharao was a name given to every king who ruled over Egypt from Pharao Cincris who was drowned in the Red Sea to Pharao Nectonibus the fifteenth king after Pharao Cincris.

XVII.

370 AG RO FÍOR DON IONNARBAÐ DO RINNE PÁRAO INTUIR AR FLIOCT SÆBIL AR
AN ÉIGIPTE.

lomtúra párao intuir iar rin ašur fluaig na héigipte
ar mbeic tréan ran cín dóib do cuimnígeadur an trean-
fala do clannaid niuil ir o'fine Sæbil .i. an cáirvear do
rónrao ré clannaid Iſraeal ašur loingear párao Cincuir
375 do bheic leir do niuil, an ran do éaloodar mic Iſraeal. Do
commórad uime rin cošad leo i ſcoinne aicme Sæbil ſur
hionnarbad ſo haímóeonač a héigipte iao. Tis Tomar
Ualringham leir an ní rin i nſpoſigmate mar a n-abair:
a"lar mbáda lučta na héigipte, an oſong don cín do mair
380 da n-éir do ruaiſirioo uime uaral o'áirice, Sciteadad do
bí 'n-a cómnuióe eacorra, ſo nač ſeádaó flaitear ór a
ſcionn. Ar mbeic do ar n-a óibire ſo n-a čreib, cáinig
ſur an Spáinn, mar ar áicig ré iomaó bliádan ašur mar a
noeáadur a flioct i lionmairéacč ſo móir, ašur cāngadur
385 ar rin ſo héirinn."

bíod a fíor ašat, a léaſčóir, ſurab é Spú mac Earrú
mic Sæbil an-uime uaral-ro ašur nač é Sæbeal féin,
ſan čeao do hector Boetuir, ir fór ſan čeao do banamlaid
na nuaſall ſeriodar ar éirinn ſaóilear ſurab é Sæbeal
390 féin cáinig don Spáinn. Óir do réir ſirinne ſearčura
na héireann, varab cóir čerueamain ran ní-re, ir ann
ran éigipte ruš Scota, ingean párao Cincuir, Sæbal
ašurir innce do cómnuiš ſo bſuair báir; ašur ní hón nſpéirš,
mar aóeirio oſong oile, cáinig, áč a áčair varb ainm
395 niuil cáinig ón Scitia. Ašur tar ceann ſo n-abair an
c-ušdar-ro do hačléašad ašainn ſurab don Spáinn

a. Aegyptiis in Mari Rubro submersis, illi qui superfuerunt
expulerunt a se quemdam nobilem Scyticum qui debebat apud eos ne
dominium super eos invaderet; expulsus ille cum familia pervenit ad
Hispaniam ubi et habitavit per annos multos et progenies ipsius familiae
multae multiplicata est nimis et inde venerunt in Hiberniam.

XVII.

Of the expulsion by Pharao Intuir of the race of Gaedheal from Egypt
as follows:

As to Pharao Intuir and the Egyptians thereafter, when they had become powerful in the country, they remembered their old enmity against the children of Niul and the race of Gaedheal, that is, the friendship into which they had entered with the children of Israel, and Niul's having carried off the fleet of Pharao Cincris on the escape of the children of Israel. They accordingly made war upon the race of Gaedheal and banished them against their will from Egypt. Thomas Walsingham agrees with this account in Hypodigmata, where he says: "When the Egyptians had been drowned, the portion of the inhabitants who lived after them expelled a certain Scythian nobleman who dwelt amongst them, lest he might assume sovereignty over them. When he had been expelled with his tribe, he came to Spain, where he resided many years, and where his progeny multiplied exceedingly, and thence they came to Ireland."

Know, O reader, that this nobleman was Sru son of Easru, son of Gaedheal, and not Gaedheal himself, notwithstanding Hector Boetius, and notwithstanding also the opinion of the modern English authors who have written on Ireland, and who imagine that it was Gaedheal himself who came to Spain. Because, according to the truth of the seanchus of Ireland, which one should believe in this matter, it was in Egypt that Scota daughter of Pharao Cincris gave birth to Gaedheal, and it was there that he lived till his death; and he did not come from Greece, as others assert, but his father, who was called Niul, came from Scythia. And although the author whom we have quoted states that it was to Spain the nobleman to

táinig an uime uafal do luathéamair, ní headó, ácc von
 Scitíá do éadú, agus ír é an cúigeadó glúin véas uaid
 anuas da ngairtí bhráta mac Deasáta náinig von Spáinn
 408 ar ocúr. As ro fuideam an tfeanóadú air gurb é Spú
 mac Earrú fá caoiréac as triall ón Éigipt ar an eacétra-
 ro, amail doirí Siolla Caomáin ran uasain uarab corac,
 Gaedéal Glar ó ucáio Gaedil:

Spú mac Earrú mic Gaedil,
 408 ar feanacáir flúag-faolú;
 é do luath fá ucadú ó a éirí
 ar fuo mára Ruath Rómóir.

Luath éiríne Long Lion a flúag
 410 ar fuo mára Rómóir Ruath;
 Tall i ngac cláradúda ír ceao
 éiríne lánaimma píceao.

Tuig, amail doibhramair, gurb é Spú mac Earrú fá
 caoiréac ran eacétra roin go nángadúar go hoiléan Creta,
 go bfuair bár ann rin, gur gab a mac éiréar Scot ceannar
 418 feadúna cáic go roctain von Scitíá úóib. Sonad uime rin
 doirí ugdúar u'áiríte gurb é éiréar Scot fá caoiréac
 orra ran tuar roin agus gurb ón fórainm do bí air
 .i. Scot gairmtear cine Scuic do Gaedéalúid. Ionann
 ionomho Scot do réir ugdúar u'áiríte ír raigheoir. Óir ní
 420 raibé 'n-a cómáimrigh fear boza do b' fearr ioná é, agus ón
 bfoirainm rin náinig é do fionnab an flioc táinig uaid;
 agus do cleacúad leo boza mar arim ar aicéir na fean
 gur an aimrigh noéiréadúis leac iricis dar gcumne féin.
 Siudéad ní leanram baraimail an ugdúar-re do bris gurb
 425 i céadúadú coitcéann na feanóadú gurb uime gairtear cine
 Scuic do flioc Gaedil tne beic ar uceac ón Scitíá úóib
 do réir a mbunadúar.

Tuig, a léagúoir, gur fear cómáimrigh do maoir
 Gaedéal, agus da réir rin go raibé éiríne pícho bliadán
 430 u'aoir an tan do bácaó párao, agus go raibé an ceac-
 ramadú glúin uaid féin ríor ar n-a bheic mar acá éiréar

whom we have referred came, such is not the fact ; for it was to Scythia he went, and it was the fifteenth in descent from him, called Bratha son of Deaghaidh, who first came to Spain. Here is the seancha's statement of the fact that it was Sru son of Easru who was the leader of this expedition on its setting out from Egypt, as Giolla Caomhain says in the poem beginning, " Gaedheal Glas from whom are the Gaels " :

Sru son of Easru son of Gaedheal,
Our ancestor of the joyous host,
It was he who went northwards from his house
Over the Red Sea of Romhar.

Four shipfuls were his host
Upon the Red Sea of Romhar ;
Found room in each wooden dwelling, as was right.
Four and twenty wedded couples.

Know, as we have said, that it was Sru son of Easru who headed this expedition till they reached the Island of Crete where he died, and that his son Eibhear Scot assumed the supreme authority till they arrived in Scythia. It is for this reason that a certain author says that Eibhear Scot was their leader in this expedition, and that it was from his cognomen, namely, Scot, that the Gaels are called the Scotic race. For, according to a certain author, Scot means 'archer,' and there was in his time no bowman superior to him ; and from this cognomen given him the name was given to his posterity ; and they practised the bow as a weapon in imitation of the ancients down to a recent period within our own memory. However, we shall not adopt the view of this author, since it is the common opinion of the seanchas that the race of the Gaels were called the Scotic race from their having come originally from Scythia.

Understand, O reader, that Gaedheal was a contemporary of Moses, and that accordingly he was fourscore years of age when Pharaoh was drowned, and that the fourth in descent from himself, namely, Eibhear Scot son of Easru, son of

Scot mac Spú mic Earrú mic Gaedil rui oo ériallaoar mic
 Ippael tréar an Muir Ruaid agus Maoire i gceannar feadhna
 ór a gcionn. Measair oíong oo na feandaidibh gurab
 435 éirthe céao ir dá fícho bliadhán ó bádao párao ran Muir
 Ruaid go cigeadt cloinne Milead i nÉirinn, agus dá
 dearbhuaidh rin as go mar doeir ughar díob ran rann-ro:

440

Ceadraa ir éirthe céao
 oo bliadhnaib, ní hionaidhneas,
 ó oo luid tuaid Dé, deard duid,
 Tar muiniceann mara Rothair.
 Gur gabrao rceinn don Muir Meann
 mic Milead i ucir nÉireann.

Áct céana oo réir an áirim oo-ní an leabhar Gabála
 445 ní fuil áct feadt mbliadhna véas cearta oo éri céao ón
 trát fáir gab Maoire ceannar cloinne Ippael ran éirthe
 go feadt cloinne Milead i nÉirinn. Óir i gcionn feadt
 gcéao ir feadt mbliadhán véas ar éirthe fícho o'éir uileann
 oo gab Maoire ceannar mac nIppael ran éirthe, agus oo
 450 réir na haimirne oo-beir feandur éireann oo Gabálaibh
 éireann, ir i gcionn mile ar éirthe fícho bliadhán o'éir
 uileann oo gabaoar mic Milead fealb éireann. As go
 mar doeir an leabhar Gabála gurab i gcionn trí céao
 bliadhán iar noilinn táinig Parthalón, agus gurab trí céao
 455 bliadhán oo báoar a fícho i fealb éireann, agus gurab
 veic mbliadhna fícheo oo bi éire 'n-a fárad go feadt
 cloinne Neimíó innce, agus gurab feadt mbliadhna véas ar
 dá céao rao flaiteara na cloinne rin ar éirinn, agus ré
 bliadhna véas ar fícho oo báoar fíir bolg i bflaitear, agus
 460 tuada Dé Danann trí bliadhna cearta oo dá céao; agus
 ré cur an áirim-re uile i n-aontuim ir éirthe fícho ar
 mile bliadhán an nuimíir iomlán oo-níó ó dílinn go cigeadt
 mac Milead i nÉirinn. Agus dá bfeadtar an t-áiream-ro
 nír na feadt mbliadhnaibh véas ir éirthe fícho ar feadt
 465 gcéao oo bi ó dílinn go barántar Maoire ar cloinn Ippael,

Gaedheal, had been born before the children of Israel passed through the Red Sea with Moses as leader over them. Certain seanchas are of opinion that there were four hundred and forty years from the drowning of Pharaoh in the Red Sea to the coming to Ireland of the sons of Milidh. And in confirmation of this, one of these authors thus speaks in this stanza :

Forty and four hundred
Years, it is not a falsehood,
From the going of the people of God, I assure you,
Over the surface of the sea of Romhar
Till sped across the sea of Meann
The sons of Milidh to the land of Erin.

However, according to the computation made by the Book of Invasions, there were only three hundred years less by seventeen from the time that Moses assumed the leadership of the children of Israel in Egypt until the coming of the sons of Milidh to Ireland. For Moses assumed the leadership of the children of Israel in Egypt seven hundred and ninety-seven years after the Deluge; and according to the time Irish history allows to the Invasions of Ireland, it was one thousand and eighty years after the Deluge that the sons of Milidh took possession of Ireland. Thus the Book of Invasions states that it was three hundred years after the Deluge that Partholon came, and that his descendants remained in possession of Ireland three hundred years, and that Ireland remained a waste for thirty years, till the descendants of Neimhidh arrived there, and that these descendants ruled Ireland two hundred and seventeen years, and that the Firbolg held the sovereignty thirty-six years, and the Tuatha De Danann two hundred years less by three ; and, adding all these together, they make a total of one thousand and eighty years from the Deluge to the coming of the sons of Milidh to Ireland. And if this number be taken in connexion with the seven hundred and ninety-seven years that elapsed from the Deluge to the leadership of Moses over the children of Israel,

ir pollur nac fuil ón am roin go teacht éloinne Míleao 1
 nÉirinn aét feacht mbliathna véas tearca vo éri céao, agus
 va néir rin gupab bréasac an céasraio éuar doeir gupab
 1 gcionn vá fícto ar céitne céao bliathan o'éir mac nírnel
 470 vo óul trér an Muir Ruao pángasuar mic Míleao 1
 nÉirinn.

Doeirio onong né feandur gupab é raon 'n-ar gab Spú
 mac Earru go n-a fuirinn ar an Muir Ruao agus roir buó
 éar ran aigéan, láim éar né Taprobana, ir láim éle nir
 475 an Arta roir, agus láim éle timéal buó éuaró ói, agus ar
 rin go rinn Sléide Rife ran leit éiar éuaró von Arta, agus
 ran éolmuir ó éar teara an Eoruir ir an Arta né céile,
 agus ar rin von Scitia. Sióeo ní hé rin raon vo gab
 Spú ag triall ón Éigipt von Scitia go luét céitne long ir
 480 trióeo 1 ngac luing viod; aét a bun rrota Nil ar Muir
 oToraionn go Creta nir a ráioear Canoa anu, áit ar
 comnuig ré fealaio aimne go bruar bár ann agus 'n-ar
 fásaid cur vo flioét viao 1 noiao; gonaó va bitin rin vo
 néir ugoar an treandura nac bi naéar neime 1 gCreta
 485 aét mar Éirinn; agus triallao ar rin von Scitia agus
 éibear Scot 'n-a éaoireac oira; agus sibé avéarao nar
 b'éoir vol ón Éigipt von Scitia 1 luing nó 1 n-eaéar vo
 néir na ronna vo bi ar an Scitia an tan roin, ní fíor vo é,
 vo briú gur pollur ar gab donrtaruidé éráctar ar
 490 éuararabail na gcióo go bruil an t-innbea vo ngoiréar
 Tanar ag ruiúe go Muir Lártalman agus an muir rin ag
 ruiúe gur an Éigipt mar a bruil rrué Nil; agus vo néir na
 ronna vo bi ar an Scitia an tan roin áirniúéar rrué
 Tanar ar aibnib na Scitia vo néir feanuúgar barántamail
 495 Herosotur ran éeáramao leabar mar a n-abair: a“Srué
 Tanar comroinnea an Arta ón Eoruir áirniúéar é roir
 na rrotaib acá ag luét na Scitia.” Agus ar roctain von
 Scitia óoib tarla coao ir coinblióet eatorra réin ir a

a. Tanais fluvius dividens Asiam ab Europa enumeratur inter flumina
 quae apud Scitas sunt.

it is plain that there were only three hundred years less by seventeen from that time till the coming of the sons of Milidh to Ireland ; and hence that the opinion above-mentioned is false which states that it was four hundred and forty years after the children of Israel had passed through the Red Sea that the sons of Milidh came to Ireland.

Some seanchas state that the route taken by Sru son of Easru and his followers was through the Red Sea and south-eastward through the ocean, having Taprobana on their right, and Asia on their left to the east, and then turning northwards, having it still on the left, and thence to the extremity of Sliabh Rife, in the north-west part of Asia, and southward through the strait that separates Europe and Asia, and thence to Scythia. However, this was not the route Sru took as he proceeded from Egypt to Scythia with the crews of four ships, and each ship containing thirty men ; but from the mouth of the Nile through the Torrian Sea to Crete, which is now called Candia, where he dwelt for a time, and where hé died, and where he left succeeding generations of his descendants ; and hence, according to the authors of our records there are no serpents in Crete as there are none in Ireland. And thence they proceeded to Scythia, with Eibhear Scot for their leader ; and whoever should state that it was not possible to go from Egypt to Scythia by ship or vessel, considering how Scythia was bounded at that time, would not be stating a fact, since it is plain from every writer who has treated of geography that the river called Tanais flows into the Mediterranean Sea, and that that sea extends to Egypt, where the river Nile is ; and according to the limits of Scythia at that time the river Tanais is reckoned among the rivers of Scythia, according to Herodotus, an ancient author of weight, in the fourth book, where he says : " The river Tanais, which separates Asia from Europe, is reckoned among the rivers of the Scythians." And when they had arrived in Scythia, war and strife arose between themselves and their kinsmen, namely,

500 gcommhriáitpe, mar atá fliocht Neanúil mic Féiniura
 farraid aghur do bí impearan eatorra fá iomórnadh na
 críche go tcapla o' Aghón mac Táit, an cúigeas glún ó
 Éibear Scot anuas, a bhádaigh féin, Reaplóir mac Rífill do
 fliocht Neanúil, do mairbad aghur é 'n-a níg ar an Scitia
 an tan roin, aithéil aghur Siolla Caomáin ran uadain uarab
 505 corac: Gaedéal Glar ó tóir Gaedil:

Reaplóir ir Aghón gan on,
 Seadé mbláda fá iomórnadh:
 Go uoréair Reaplóir go nglóir
 Do láimh áitearais Aghón.

510

Don ionnabhad do rinnead ar fliocht Gaedil ar an Scitia.

Iomtúra cloinne Reaplóir mic Rífill, capla uiar mac
 aige, mar atá Neanúil ir Rífill ir cionóilro fluas i
 gcoinne fleadáta Gaedil do n-ionnabhad ar an uirí uile;
 aghur coimtionóilro fine Gaedil ir triallair o'aonbuidin
 515 ar an gcríche tré tior na gCioóloircead do ngairtear Ama-
 zoner go himéal mairá Cairp; ir gabair loingear ann rin go
 noeacádar ar an muir amac gur gabadar tior i n-oiléan
 atá ar muir Cairp áit ar comnuigirio fead bláda; aghur
 ir iad fá caoiris uóib ar an eadéir roin Aghón ir Éibear,
 520 dá mac Táit mic Aghnamain mic beodamain mic Éibir
 Scuit mic Spú mic Earrú mic Gaedil.

Do bádar triúr mac ag Aghón ar an eadéir roin, mar
 atá Eallóit Láimhíonn ir Láimglar. Do bádar uiar mac
 ag Éibear mac Táit, mar atá Cairéir ir Cing; aghur fuair
 525 Aghón báir ran oiléan roin; aghur triallair cáe i gcoinne
 bláda ar an oiléan roin luét tior long, ir tior fícto i ngac
 luing uóib, aghur bean ag an tpeir fear uóib. Seirpear
 caoircead uóib ar an eadéir roin; go uoréair uét ar an
 gcaolmuir atá ó muir Cairp riar gur an bfairrige gcaoil
 530 tior ón aigéan aotuar aghur mar ríngadar an muir rin

the children of Neanul son of Feinius Farsaidh ; and they contended with one another for the mastery of the country until it happened that Aghnon son of Tat, the fifth in descent from Eibhear Scot, slew his own cousin, Reaflair son of Rifill, of the race of Neanul, who was then king of Scythia, as Giolla Caomhain says in the poem beginning, " Gaedheal Glas, from whom are the Gaels ":

Reaflair and Aghnon without fault
Were seven years contending for mastery,
Till Reaflair fell with glory
By the successful hand of Aghnon.

Of the expulsion of the race of Gaedheal from Scythia.

Now, as to the children of Reaflair son of Rifill, he had two sons, to wit, Neanul and Rifill, and they collected an army against the descendants of Gaedheal, to banish them completely from the country ; and the descendants of Gaedheal came together, and left the country in a body, going through the land of the Breast-Seared, who are called Amazons, to the border of the Caspian Sea. There they took ship and went on sea, and landed on an island in the Caspian Sea, where they remained a year; and their leaders in that expedition were Aghnon and Eibhear, two sons of Tat son of Aghnaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal.

Aghnon had three sons with him on that expedition, namely, Ealloit, Laimhfionn, and Lamhghlas. Eibhear son of Tat had two sons, namely Caicher and Cing. And Aghnon died on that island. And at the end of a year they all quitted the island, the crews of three ships, there being sixty in each ship, and every third man having a wife with him. They had six leaders in that expedition ; and they made for the strait that leads westward from the Caspian Sea to the narrow sea that comes in from the northern ocean ; and when they reached that sea, a storm

535 oo éirigh anrao oirra tuir reolaó i n-oileán iao pé ráio-
 ceap Canonia i Muir Pontic sup comnuighrioó bliadóan ir
 ráite ann; agus ran oileán roin fuaip éibear mac Táic
 ir Láimhglar mac Ágnóin báp. Triallao ar roin, ceathrap
 540 caoircaó dóib .i. Eallóit Láimhíonn Cing ir Caicép a
 n-anmanna, agus carla muirbúdaínn ar an muir rompa
 ir oo canuaoir ceol oo na loingreacaib oo díob ag triall
 carraa go scuipoir coolaó oirra ir go lingoir féin oirra
 oa marbaó; agus ir é leigear oo rinne Caicép Oiraoi ain
 545 rin, céir oo leagab 'n-a scluapab go nac scluinuoir an
 ceol o'eagla covalta nír; mar rin dóib sup gabaoar cuan
 ag rinne Sléibe Rípe tuaró; agus ir ann rin oo rinne Caicép
 fáirtine dóib nar d'ionab comnuide dóib donáit go roó-
 cain éireann dóib, agus nac iao féin oo roicreab i, áct a
 550 rlióct. Triallao ar rin go rángaoar go Sotia agus
 carla go raibe mac oirdeiric ag Láimhíonn oa nraicé
 éibear Glúiníonn agus oo comnuigaoar rlióct Saeóil
 ran tír rin veic mbliabna rícao ir oo anaoar luét vóob
 ann ó roin i le; gonaó oa deapab rin aveir Siolla
 560 Caoimáin an rann-ro:

Fine Saeóil garra díl,
 Triócao bliabán ran tír-rin;
 Anao luét vóob ann ó rann,
 Go veic veireab an doimáin.

565 Meapao onong oile pé reancur supab caogao ar céao
 bliabán oo comnuighrioó rlióct Saeóil ran Sotia, agus ir
 i rin céapab ir fírinnege. Óir ir follur sup cáiteaoar
 aicme Saeóil oét nglúine oa ngeinealaig ran Sotia mar
 atá ó éibear Glúiníonn go bráta. Ag ro iomorro an
 580 geinealac glúin rin: bráta mac Deagáta mic Eapáda
 mic Eallóit mic Nuabac mic Neanúil mic Eibric mic Éibir
 Glúinínn rugab ran Sotia féin mic Láimhínn an céao-
 caoircaó cáinig von éric rin o'aicme Saeóil; agus oo bpió
 nacar b'éirir an oircao roin glúin oo teacé von leit iricé

came upon them, and they were driven to an island called Caronia in the Pontic Sea, where they abode for a year and a quarter; and it was in that island Eibhear son of Tat and Lamhghlas son of Aghnon died. Thence they set out, having four leaders, namely Ealloit, Laimhfhionn, Cing, and Caicher; and mermaids came on the sea before them, and these used to discourse music to the sailors as they passed them, so that they might lull them to sleep, and then fall upon them and slay them; and Caicher the Druid applied a remedy to this by melting wax in their ears so that they could not hear the music lest it might put them to sleep. They went on in this way till they put into port at the extremity of Sliabh Rife in the north; and it was there that Caicher foretold them that they would not find a dwelling-place anywhere till they reached Ireland, and that it was not they themselves who would reach it but their descendants. Thence they set out and reached Gothia; and to Laimhfhionn was born a renowned son called Eibhear Gluinfhionn, and the race of Gaedhael dwelt in that country thirty years, and some of their progeny are there to this day. In proof of this Giolla Caomhain composed this stanza:

The race of skilful, beloved Gaedheal
Were thirty years in that land;
Some of their tribe remain there ever since
Until the end of the world.

Other seanchas are of opinion that the race of Gaedheal dwelt in Gothia a hundred and fifty years; and this is the most probable opinion. For it is plain that the race of Gaedheal spent eight generations in Gothia, namely, from Eibhear Gluinfhionn to Bratha. These generations are as follows: Bratha son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric, son of Eibhear Gluinfhionn, who was born in Gothia itself, son of Laimhfhionn, the first leader of the race of Gaedheal that came into that country; and since so many generations could not come

565 so tríocao bliadán is veapb liom suab i an céadfaid
 déirdeanac atá fírinneac.

Doirio uong oile né reancur suab trí céao bliadán
 so comnuigirio flioct Saebil ran Scia. Sióad ní héoir
 rin so beir fírinneac, so bris, so néir na nbadálar, so
 570 néir mar duobhamar tuar, nac raibe iomlán trí céao
 bliadán ón trát fár bádaó párao ran Muir Ruaid go
 cigeadt mac Milead i néirinn. Uime rin ní héoir an
 céadfaid rin so beir fírinneac, so bris suab von leit
 iris von aimrin rin so rinneadar fine Saebil zac tuar
 575 da noearnadar ón éirir go Creta, asur ó Creta von
 Scia, is ón Scia go Scia, ón Scia sur an Spáinn, ón
 Spáinn von Scia, is ón Scia go héirir, is ón éirir go
 Tracia, ón Tracia go Scia, is ón Scia go hearpáinn, is
 ón earpáinn i néirinn.

within thirty years, I am convinced that the latter opinion is the true one.

Other seanchas assert that it was three hundred years the race of Gaedheal dwelt in Gothia. But this cannot be true, since, according to the times of the Invasions, as we have said above, there were not three hundred years in full from the time Pharaoh was drowned in the Red Sea until the coming of the sons of Milidh to Ireland. Hence this opinion cannot be true, since within that period the race of Gaedheal went through the whole of their wanderings from Egypt to Crete, and from Crete to Scythia, and from Scythia to Gothia, from Gothia to Spain, from Spain to Scythia, and from Scythia to Egypt, and from Egypt to Thrace, from Thrace to Gothia, and from Gothia to Spain, and from Spain to Ireland.

XVIII.

580 AG RO RÍOR DO ÉIRIALL FINE SAEBIL AR AN nSOCIÁ GO HEAPPÁINN.

Bháda iomorro mac Deagáda an t-octmádo glúin ó
Éibear Glúinfionn anuar, is é do éiriall ar an nSociá láimh
né Creta is né Sicilia veireal Eorpa go heappáinn, go
luét céithe long leir, amlail aoiri Siolla Caomáin ran

585 rann-ro :

bháda mac Deagáda oil
táinig do creit do Sicil ;
luét céithe long reolta plán
veireal Eorpa go heappán.

590 Ó Bháda ráitítear bhaganta ran foircingéil, mar atá
oince na bhaganta. AG RO NA céithe taoirg táinig mar
don né bháda ran curar roin don Eappáinn .i. Oige agus
uige iar mac Eallóit mic Neanúil, Manntán is Caicér.
Céithe lánamha véas is reirear amur i ngac luig oib
595 agus tugadar trí maðmanna ar luét na críche iar oeadt
i oirí oib .i. rliocht Tubal mic Iafet. Át ceana, da éir
rin táinig tám donláite go muinntir mic Eallóit gur
éagadar uile go veicneadar. Táinig fár 'n-a oiair rin
oirra, agus rugad breogán mac bháda.

600 Aoiri crioic coitceann na Spáinne do rcriobad lé
ouine uaral ffrangac dar b'ainm loðaoir, do réir mar
léagtar as éadaro trimpton ran tnear leatanaic, gurab
é céirí do fad ceannar iomlán na Spáinne an tí da
ngairtí bhuir léir cógbad iomaio cairléan ; agus is é rin
605 an tí da ngoirtear ran leabar fadála breogán, rean-
atair míleao Eappáinne, agus is uair ráitítear bhuirtear ;
agus is uair, do réir na crioimice céana, do fairtí bhuir
i n-allóo don críe né ráitítear anoir Carcilia ; agus is
cairléan fá ruaitéantar 'n-a rcéit, amlail atá aniu as ríe
610 na Spáinne.

XVIII.

Of the journeying of the race of Gaedheal from Gothia to Spain as follows.

Now Bratha son of Deaghaidh, the eighth in descent from Eibhear Gluinfhionn, proceeded from Gothia by Crete and Sicily, having Europe on the right, to Spain, there being with him the crews of four ships, as Giolla Caomhain says in this stanza :

Bratha son of Deaghaidh the beloved
Came to Crete to Sicily ;
The crews of four well-rigged ships safely came,
Having Europe on the right, to Spain.

From Bratha Braganza in Portugal is named, where lies the duchy of Braganza. Here are the four leaders that came with Bratha to Spain on that expedition : Oige and Uige, two sons of Ealloit son of Neaul, Manntan and Caicher. There were fourteen wedded couples and six servants in each of the ships ; and they routed the natives thrice, after they had come to land, that is, the race of Tubal son of Japhet. However, a one-day's plague came afterwards upon the followers of the son of Ealloit ; and they died all but ten. But after this they increased ; and Breoghan son of Bratha was born.

The general chronicle of Spain, which was written by a French gentleman called Lobhaois, as we read in Edward Grimston, page 3, says that the first king who obtained sovereignty over all Spain was a person called Brigus, who built many castles ; and it is he who, in the Book of Invasions, is called Breoghan, the grandfather of Milidh of Spain ; and it is from him the Brigantes are so called ; and, according to the same chronicle, it is from him that the country now called Castile was given the name Brigia in olden times ; and a castle was the emblem on his shield, as is the case with the king of Spain now.

Ír é fóir an bheoḡan roin do bhuir iomaio caé ar an
 Earráinne, agus ír é do cúmhuis nó do tógaid bhuigania
 láim nír an ḡruinne, agus toir bheoḡain ran ḡruinne
 féin; gonaó uime rin do rinne ḡiolla Caomáin an
 615 rann-ro:

Do bhuir mór ḡcomlann ír ḡcaé
 ar fuaḡ Earráinne uallac,
 bheoḡan na nḡleogal 'r na nḡliab,
 lé n-a nḡearnaó bhuigania.

820 Do bádar veic mic ag an mbheoḡan roin .i. bheoḡa
 fuao Muirceinne Cuailgne Cuala blab eible náir íoc
 ír bile; gonaó aine rin do rinne an t-ugóar céadna an
 rann-ro:

825 Veic mic bheoḡain ḡan meirbe,
 bheoḡa fuao ír Muirceinne
 Cuailgne Cuala blab amne.
 eible náir íoc ír bile.

Mac iomorro von bile rin ḡalam va nḡaircí Milib
 Earráinne; agus tar ceann ḡuab é bile uime véirdeanac
 630 áirniḡtear do cloinn bheoḡain ran rann tuar, mareaó
 doeirio uḡoair an tḡeandura ḡuab é bile mac fá rine ag
 bheoḡan.

Ar báir iomorro do flioc bheoḡain agus ar nḡabáil
 neirt uiríoir na Spáinne dóib, tarla mac arnaéca
 635 oirdearac ag bile mac bheoḡain va nḡaircí ḡalam, agus
 ír nír náirtear Milib Earráinne; agus do ḡab mian é
 uul lion cablaig v'óḡbair na Spáinne von Scitia v'fior a
 bḡairceac ír do véanac feadma dóib. Agus iar ḡcinneab
 ar an ḡcomairle rin vó, cóirniḡtear tḡiódas long leir, ír do
 640 cuir a bḡoḡeainn laócuirde ionnta agus céio ar Muir
 oToirria, ír do tḡiall ḡo néimóirdeac roir buó tuar do
 Sicilia ír do ḡreca ḡo ráinḡ an Scitia; agus ar roéain
 i uir ann rin vó do cuir rcaála uair ḡo Reaplóir mac
 Neomáinn .i. an rí do bí ar an Scitia an tan roin; agus fá
 645 do flioc Reaplóir mic Ririll do luairdeamar tuar an
 Reaplóir-re mac Neomáinn. Mar ráinḡ iomorro Milib

It was this Breoghan, too, who defeated Spain in many battles ; and it was he who finished or built Brigansia near Corunna, and the tower of Breoghan in Corunna itself. Whence Giolla Caomhain composed this stanza :

Many contests and battles
Over the proud host of Spain
Won Breoghan of conflicts and strifes,
Who built Brigansia.

This Breoghan had ten sons, namely, Breogha, Fuad, Muirtheimhne, Cuailgne, Cuala, Bladh, Eibhle, Nar, Ioth, and Bile. And hereupon the same author composed this stanza :

The ten sons of Breoghan without faltering :
Breogha, Fuad, and Muirtheimhne,
Cuailgne, Cuala, noble Bladh,
Eibhle, Nar, Ioth, and Bile.

Now Galamh, who is called Milidh of Spain, was a son of the Bile here mentioned ; and although Bile be the last-named of the sons of Breoghan in the stanza given above, the authors of our records assert that he was the eldest of Breoghan's sons.

And when the race of Breoghan had multiplied and had conquered the greater part of Spain, a mighty son of renowned deeds called Galamh was born to Bile son of Breoghan ; and it is he who is named Milidh of Spain ; and he was seized by a desire to go to Scythia with a fleetful of the young men of Spain to visit his kinsmen and to serve under them. Having resolved on this undertaking, he equipped thirty ships, placing in them their complement of warriors, launched on the Torrian Sea, and proceeded directly north-eastward to Sicily and to Crete, until he reached Scythia ; and when he had landed there, he sent word to Reafloir son of Neomann, who was king of Scythia at that time ; and this Reafloir son of Neomann was of the race of Reafloir son of Rifill, whom we have mentioned above. Now when Milidh

came into the presence of Reaflor, the latter welcomed him ; and shortly afterwards that king made him commander of the forces of Scythia, and gave him in marriage his own daughter, whose name was Seang daughter of Reaflor, and she bore him two sons, namely, Donn and Airioch Feabhruadh.

And when Milidh had passed some time in Scythia, he had much success against rebels and plunderers in that country, so that the inhabitants loved him greatly. When Reaflor the king perceived this, he grew afraid lest Milidh should oppose him and deprive him of the kingdom of Scythia ; and accordingly he conspired to kill him, notwithstanding that he was his son-in-law. And when Milidh heard this, he sought an opportunity and killed Reaflor the king ; and he then assembled and brought together his own followers and put to sea with the crews of threescore ships, and proceeded by direct route through the Torrian Sea till he reached the mouth of the Nile ; and when he had landed there, he sent messengers to Pharao Nectonibus, informing him that he had arrived in the country ; and that king sent messengers to Milidh ; and when the latter came into his presence, he bade him welcome, and gave territory in that country to himself and his followers to abide in. This expedition of Milidh from Scythia to Egypt is related by Giolla Caomhain in this stanza :

Milidh, whose progeny was good,
Slew Reaflor, who was not weak ;
Hastily did he fly from yon land
To the river Nile, where he obtained territory.

Understand, O reader, that the two sons whom Seang daughter of Reaflor bore to Mileadh, that is, Donn and Airioch Feabhruadh, were with him on his voyage to Egypt, their mother having died in Scythia.

At this time a great war took place between king Pharao and the king of Aethiopia. Pharao, when he had satisfied himself as to the valour and prowess of Milidh, made him

Aetiopia, agus tug féin i r fhuas na Aetiopia iomaio caé i r
 coimbleoét va éile sup éirig iomaio áitir lé Milib i r go
 noeadair a élu i r a oirdearcar fá na criocáib; ionnur go
 685 ocláinig de rin go ocus párao a ingean féin 'n-a mnaoi dó;
 agus Scotá gairtear oi ar mbeir 'n-a mnaoi as Milib oo
 bi oo éine Scuit. Agus rug rí oiar mac oó ran éirirte mar
 atá éirtear fionn i r áimhirgin; agus oo látear i ar noctain
 na héirirte oo Milib oo éuir oá fear vead go na hógaib
 690 oo bi 'n-a focáir o' fogluim prímcear na héirirte go beir
 va gac don oíob éirte 'n-a éirirte féin i gciann na reat
 mbliadán oo comnuig ré ran éirirte.

Iomtúra Milead oo rmuain 'n-a meannmáin sup éairirgin
 Caidér Oraoi cian roime rin va rinnreap, oo láimhionn, sup-
 695 ab i néirinn oo-géadadair a fliocé flaitear go bunadard,
 agus ollmúigtear rí ríeo long leir sup éuir foréainn
 fhuas ionnta, agus ceileadair oo párao. Triallair
 iomorro leir rin ó bun rrota Nil ar Muir oToirrian go
 ráinig i oir i n-oileán atá láim ré Tracia, lrena góir-
 700 teap de; agus i r ann rugad ír mac Milead. Triallair ar
 rin go hoiléan va ngairtear Fotia atá ran bfairirge éoil
 téio ran aigéan buó éuair, agus oo rinne real comnuigte
 ann rin, gonaó ann rug Scotá mac oó va ngairti Colpa
 an éloirí. Triallair ar rin ran gcaolmúir buó éuair
 705 rcarar an ária i r an éorair ré éile, agus láim éle rir an
 éorair rir, go ráinig Cruiteantuar ré ráirtear Alba.
 Airttear iomorro imeall na críde rin leo agus triallair
 va éir rin láim éear rir an mbréatáin móir, go rángadair
 bun rrota Réin, agus láim éle rir an bfairirge rir buó
 710 éear, sup gábráo cuan va éir rin ran éirirte.

Ar noctáin iomorro ran éirí rin oíob, cigio a bráirte
 o' fáilteugad ré Milib; agus noctáir oo na Foti go

commander of his army to oppose the army of the Aethiopians, and he fought the Aethiopian army in many battles and conflicts ; and Milidh was most successful, so that his fame and renown spread throughout the nations, so that, as a consequence, Pharao gave him his own daughter to wife, who was called Scota, from being the wife of Milidh, who was of the race of Scot. And she bore him two sons in Egypt, namely, Eibhear Fionn and Aimhirgin ; and immediately on Milidh's reaching Egypt, he set twelve of the youths who accompanied him to learn the principal crafts of Egypt, so that each of them might become proficient in his own craft at the end of the seven years that he dwelt in Egypt.

As for Milidh, he bethought him that Caicher the Druid had foretold, long before, to his ancestor Laimhfhionn, that it was in Ireland his descendants would obtain permanent sovereignty ; and accordingly he fitted out sixty ships, putting the full number of warriors into them, and bade farewell to Pharao. Thereupon, he proceeded from the mouth of the river Nile through the Torrian Sea till he landed on an island close to Thrace, which is called Irena ; and it was here that Ir son of Milidh was born. Thence he proceeded to an island called Gothia, which lies in the channel leading to the northern ocean ; and he dwelt there for some time, and it was there that Scota bore him a son called Colpa of the Sword. Thence they proceeded into the narrow sea which separates Asia from Europe on the north, and continued in a westerly direction, having Europe on the left, till they came to Cruithentuaith, which is called Alba. They plundered the coasts of that country, and afterwards proceeded, having Great Britain on their right, and reached the mouth of the river Rhine, and continued in a south-westerly direction, having France on the left, and after that they landed in Biscay.

Now, when they had arrived in that country, Milidh's kinsmen came to bid him welcome ; and they informed him

n-íomao eadtrann oile do deit ag commbuaidheam na
 críche rin ir na hearpáinne uile. Ar na élor rin íomorro
 715 do mílro, do éuir cionól ar a ranncaib féin feab na
 hearpáinne; agus ar gcuinnuigab ar donlátair dóib,
 triallair leo agus le lion an éablaig do éuair nír féin
 ran tír i n-aghair na nSocí ir na n-eadtrann, go ucuz
 éeithe maómanna véas ir dá fícto orra, gur éadtrann ar
 720 an eadtrann íao agus gur gab féin go n-a bhaiteib, mar
 atáio Clann Breogain mic bhráta, uimóir na hearpáinne
 dóib féin. Do bí íomorro ran am-ro dá mac véas ir fíche
 ag mílro, amail aveyr an file:

725

Tríodao mac agus dá mac
 ag mílro go ngile nglac;
 ní ráimz díob, veimín linn,
 áct donóctar go héirinn.

Do bádar íomorro éeithe mic fícheao díob rin rugab ar
 leannántaact dó, rul do triall ar an Spáinn don Scitid;
 730 agus an viar ban do bí viaró i noiaró aige pórtar rug an
 t-octar oile dó, mar atá Seang ingean Reaflóir flait
 na Scitid rug viar díob ran Scitid, mar atá Donn ir
 Airmoc feabruab, ir Scota ingean Párao Neetomibur rug
 an reiréar oile díob, mar atá viar ran Éigipt .i. Éibear
 735 fionn ir Airmirgin, ír ar Muir Tracía, Colpa an Éloróim
 i nSocía, Arannán agus Éireamón ran Galíria, amail
 aveyr Conaing file ran Laoir reancura-ro ríor:

740

Oct mic Galair na ngáire,
 Darb ainm mílro eadpáine,
 Ro fleactaoar míle mag;
 Cione tíne a ngeirpaoar?

745

Airmoc feabruab 'r Donn go nglab,
 Ro geineab íao ran Scitid;
 Rugab ran Éigipt aibmz
 Éibear fionn ir Airmirgin.

that the Goths, and many other foreign tribes, were harassing both that country and all Spain. Upon hearing this, Milidh summoned his own supporters throughout Spain; and when they had assembled in one place, he set out with them, and with the fleetful that had come into the country with him, against the Goths and the foreign tribes, and defeated them in fifty-four battles, and banished them from Spain; and he himself and his kinsmen, that is, the descendants of Breoghan son of Bratha, took possession of the greater part of that country. At this time, Milidh had thirty-two sons, as the poet says :

Thirty sons and two sons
Had Milidh of bright hands;
There came of these, we are certain,
Only a single eight to Ireland.

Twenty-four of these were born to him in concubinage before he set out from Spain for Scythia, and the other eight were borne to him by the two wives he had in succession, namely, Seang daughter of Reafloir, prince of Scythia, who gave birth to two of them in Scythia, namely Donn and Aerioch Feabhruadh, and Scota, the daughter of Pharao Nectonibus, who gave birth to the remaining six of them, to wit, two in Egypt, Eibhear Fionn and Aimhirgin, Ir on the Thracian Sea, Colpa of the Sword in Gothia, Arannan and Eireamhon in Galicia, as Conaing the poet says in the following historical poem :

Eight sons of Galamh of the shouts,
Who was called Milidh of Spain,
They hewed down a thousand fields;
In what countries were they born ?

Airioch Feabhruadh and Donn of conflicts
Were born in Scythia;
There were born in stream-filled Egypt
Eibhear Fionn and Aimhirgin;

Ír, ní raibé laoc ba lia,
 Ro gennai i uiaob tracia ;
 Ro gennai Colpa an Claidibh
 i nSlionn Colpa i nSaočlaidib.

750

Ruša as cur bneogain gan bhón
 Anannán i r éireadhón,
 Dá fúirear na laoc gan loct,
 Mac Dé no traoč a urotoct. Oet.

Ir, no warrior was greater,
Was born beside Thrace ;
Colpa of the Sword was born
In Colpa's Glen in Gaothlaidhe ;

There were born at Breoghan's tower without grief
Arannan and Eireamhon,
The two youngest of the faultless warriors ;
The Son of God subdued their strength. Eight.

XIX.

Ar b'fár uon t'flioct-roin b'neogain mic b'ráta uo báuar
 755 neapcmar uaoineac ran Eapráinn; a'gur ar méio a
 n-oirdeapc, uo cuineadar nompa cuillead flaitir uo fadail
 uo leic éigin oile. Ad'bar oile fór uo bi aca, mar earla
 ré linn na haimpne rin ceirce bió ran Eapráinn fead ré
 mbliadán b'icead, tré iomaio tiormaidz na haimpne an
 760 fead roin, a'gur fór tré iomaio coimblioct earla eatorra
 ir na foci ir fad onong oile eactrann ré na'adar a'g
 gleic fá iomcormam na hEapráinne. Cinnio uime rin
 comairle cia an érioc ar a noéantaoir b'rait nó cia uo
 cuirre uo b'rait. Ir i comairle ar ar cinnroo, íoc
 765 mac b'neogain mic b'ráta uo bi 'n-a duine f'airceamail,
 ir uo bi fór eagnaithe eolac rna healaonaid, uo toga ré
 uol uo b'rait oilein na héireann. A'gur ir é aic ar ar
 cinneadar ar an fcomairle-re a'g cor b'neogain ran
 Galirra.

770 Ir mar rin earla dóib íoc uo cur go héirinn, a'gur ní
 mar a'weirio onong oile f'urab i néallaid nime oirde
 f'eimrú uo connairc uo mullac cuir b'neogain i. Óir uo
 bi caoircam ir roinn roime rin roir éirinn ir an Eapráinn,
 ón trát fá ucu f'ocaid mac eirc ní uéideanac f'ear
 775 mbolz Tailte ingean m'agmóir ní Eapráinne 'n-a mnaoi.
 Uo cleactaoir trá leat ar leat beic a'g ceannaitheact
 ir a'g malairc a n-eaprad ir a reoo ar fad caoid ré céile,
 ionnur go raibe aicthe na héireann a'g Eapráinneacaid
 a'gur aicne na hEapráinne a'g éireanncaid ful rugad
 780 íoc mac b'neogain; ionnur uo réir rin nac ó amarc
 donoithe o'fagail uo mullac cuir b'neogain f'uar íoc
 náio clann b'neogain eolar ar éirinn, act ó caoircam
 imcían aimpne roime rin uo beic roir an Eapráinn ir
 éirinn.

XIX.

When the race of Breoghan son of Bratha had increased, they were strong and numerous in Spain; and because of the greatness of their exploits, they resolved to extend their sway in other directions. They had another motive also. For, at that time, there was a scarcity of food in Spain for the space of twenty-six years, on account of the great drought that existed during that period, and also because of the many conflicts that took place between them and the Goths, and the other foreign races, with whom they were contending for the mastery of Spain. They accordingly took counsel together as to what country they should explore, and who should be sent to explore it. What they resolved on was, to elect Ioth son of Breoghan, son of Bratha, who was a valiant man, and also wise and learned in the sciences, for the purpose of exploring the island of Ireland. And the place where they adopted this counsel was at the tower of Breoghan in Galicia.

It was in this manner that they sent Ioth to Ireland, and not, as others assert, that he had seen it in the clouds of heaven on a winter's night from the summit of the tower of Breoghan. For there had been familiarity and intercourse before then between Ireland and Spain since the time when Eochaidh son of Earc, the last king of the Fir Bolg, took Tailte daughter of Maghmhor, king of Spain, to wife. They thus had been in the habit of trading with one another, and of exchanging their wares and valuables, so that the Spaniards were familiar with Ireland, and the Irish had a knowledge of Spain before Ioth son of Breoghan was born. Hence it was not from a view obtained in a single night from the summit of the tower of Breoghan that Ioth, or the children of Breoghan, acquired a knowledge of Ireland, but from there having been intercourse for a long time previously between Spain and Ireland.

- 785 Dála íota iomorro ollmhuigítear long leir ir cuirir
 cni éasao laoc toíta innce, ir triallair ar muir go
 ríngasodar von leir éasó o' éirinn, sur gabadar cuan
 i mbréantiréet mairge íota; asur mar ríainis íot i veir
 ann oo rinne iobdairc oo neartúin, oia na mara, ir oo
 790 rinneasodar na veamain oróctuar óó. Leir rin cángasodar
 orong oo luéc na críce oo labairc nír i Scoitbéarla .i.
 i nGaeóil, ir oo fneasair reiréan ran teangasó éasona
 íao, asur aoubairc surab ó magsos cáinis féin amail
 cángasodar-ran; asur surab Scoitbéarla, fá teanga bunab-
 795 arac óó féin amail oo b'eadó oóib rin. Acáio na reancáide,
 ar long na háite-re ran leabdar Gabála, as a ráó surab
 é an Scoitbéarla, ré ráiótear Gaeóeal, fá teanga
 bunabdarac oo Neimíó ir oa aicme, asur oa réir rin as
 fearaib bols ir as tuatáib Dé Danann. Óir ir in-
 800 créioce rin ar an ní aoubnamar éasur surab é Gaeóeal
 mac eactóir ar foráileam féimura farraio ní na Scitia
 od cuir an Scoitbéarla i n-easur ir i n-orougab; sonab
 ón nGaeóeal roin ráiótear Gaeóeal nír an Scoitbéarla,
 amail aoubnamar éasur.
- 805 Ir túrca trá oo bí an Gaeóeal-ro as múnab rcol
 goitcéann ran Scitia ioná oo triall Neimíó ar eactra
 ón Scitia go héirinn; asur ór é an Scoitbéarla fá teanga
 coitcéann ran Scitia an trác oo triall Neimíó airce, oo
 réir na reancáó, ir é an Scoitbéarla fá teanga vilear
 810 oo Neimíó ir oa fúirinn as teact i néirinn oóib; asur oa
 réir rin as gad gabálcas oa oíainis ar éirinn uaió nó
 oa flioct; ní áiríim mic míleab oar teanga vilear an
 Scoitbéarla ó oo fásuib níul an Scitia sur an am-ro.
 Tis Rircearó Craobac priomáio éireann leir an ní-re
 815 ran leabdar oo rcriob ré oo bunabdar na Gaeóilge ir aicme
 Gaeóil. As ro mar aveir: a"Acá" ar ré "an Gaeóeal
 i ngnáctugab i néirinn ó teact Neimíó ó30 mbliadán iar
 noílinn sur an ló aníú." Oo réir a poubnamar ní oi-

a. Gaelica locutio est in usu in Hibernia ab adventu Nemedii anno 630
 a Diluvio in hunc usque diem.

Now, Ioth equipped a ship and manned it with thrice fifty chosen warriors, and put out to sea until they reached the northern part of Ireland, and put into port at Breantracht Mhaighe Iotha. And when Ioth landed there, he sacrificed to Neptune, the god of the sea, and the demons gave him bad omens. Thereupon, a company of the natives came and spoke with him in Scoitbhearla, that is, in Gaelic; and he replied to them in the same tongue, and said that it was from Magog he himself was descended, as they were, and that Scoitbhearla was his native language as it was theirs. Taking their cue from this passage in the Book of Invasions, the seanchas state that Scoitbhearla, which is called Gaelic, was the mother tongue of Neimhidh and his tribe, and therefore also of the Fir Bolg and the Tuatha De Danann. For this may be believed from what we have stated above, that it was Gaedheal son of Eathor, at the command of Feinius Farsaidh, king of Scythia, who regulated and set in order the Scoitbhearla; and it is from this Gaedheal that it was called Gaelic as we have said above.

Now, this Gaedheal had been teaching the public schools in Scythia before Neimhidh proceeded from Scythia on an expedition to Ireland; and since Scoitbhearla was the common tongue of Scythia when Neimhidh set out from that country, according to the seanchas, the Scoitbhearla must have been the mother tongue of Neimhidh and of his followers when they came to Ireland, and accordingly of every colony sprung from him or from his descendants who came to Ireland, not to mention the descendants of Milidh, whose native language was the Scoitbhearla from the time that Niul left Scythia to the present time. Richard Creagh, primate of Ireland, supports this view in the book he has written on the origin of Gaelic and of the race of Gaedheal. He speaks as follows: "The Gaelic speech," he says, "has been in common use in Ireland from the coming of Neimhidh, six hundred and thirty years after the Deluge, to this day." From what we have said, it is not improbable

chéiríte gurb 1 Scottbéarla oo aghall íot ir Tuata De
820 Danann a céile.

lomtúra íotá, oo fiarpuig oa éir rin ainm na críche
óioð aghur cia oo bí 1 bflaítear uirne an tan roin. Noctair
an fúireann roin carla air an oúr gurb inir ealga fá
hainm von críe, ir gurb iao trí mic Céarmata Milbeoil
825 mic an Oadúá oo bí 1 bflaítear innce ar realaídeact
gac pé mbliadain, amail aoubnamar tuar, go ucarla an
crác roin iao 1 nOileac Néio 1 ucaircear uiaó, aghur
iao 1 n-impearan fá feodaib a rean. Triallair iomorro
íot ar n-a élor rin mar don pé óá ucrian na foirne cáinig
830 'n-a luig leir, aghur ir é lion oo bí 'n-a luig trí éadga
laoc. Aghur mar cáinig oo látair éoinne Céarmata fáil-
tigio noime, ir foillrigio fá a n-impearan óó. Noctair
reirean oóib-rean von leic oile gurb tré mearuíad mara
cáinig féin von críe, ir nac raibe a baira faoi comnuide oo
835 óéanam innce, act triall car a air oa éir féin. Sióeáó
mar oo mearó leo-ran íot oo beic foglumta, oo éogadair
'n-a breiteam ran impearan oo bí eatorra é, aghur ir i
breacruig, na reoide oo noinn tréanac eatorra; aghur leir rin
oo gab ag molaó na héireann ir aubairt gurb éagóir
840 oo bí impearan eatorra aghur lionmair na hinre fá mil
ir fá mear, fá iarc ir fá laot, fá íot ir fá arbar, aghur
meapadóact a haioir ar éar ir ar fuaot. Aubairt
fór óá noinnti an tír tréanac eatorra go raibe a
bporéainn uile innce. Ceileabhair íot oa éir rin oóib
845 aghur triallair mar don pé n-a céao laoc o'fior a luinge.

Dála éoinne Céarmata tugadair oa n-aire méio an
molta tug íot ar éirinn; aghur ir eao oo mearó leo óá
noiceao lair uil oa críe féin go uciubraó iomaó rluag
leir oo gabail na héireann; aghur ir é ní ar an cinneadair
850 mac Cuill go lion trí éadga laoc oo éur 'n-a éoraídeact;
ir ruadair air, ir oo gab íot féin veireao ar a muinntir,

that it was in Scoitbhearla that Ioth and the Tuatha De Danann conversed with one another.

As to Ioth, he proceeded to ask them the name of the country and who held the sovereignty of it at that time. The company he had first fallen in with explained that the name of the country was Inis Ealga, and that the three sons of Cearmad Milbheoil son of the Daghaidh held the sovereignty of it yearly, in succession, as we have said above, that they were at that time at Oileach Neid, in the north of Ulster, contending with one another about the valuables of their ancestors. Upon hearing this, Ioth set out with two-thirds of the company who had come with him in the ship, the full number manning the ship being thrice fifty warriors. And when he had come into the presence of the sons of Cearmad, they bade him welcome, and made known to him the cause of their contention. He, on his part, informed them that it was through stress of weather at sea he had landed in the country, and that he did not intend to dwell there, but to return to his own country. But as they deemed Ioth a learned man, they chose him as a judge in the dispute that was between them, and his decision was that the valuables be divided into three equal parts between them; and he thereupon proceeded to praise Ireland, and said it was wrong for them to dispute with one another, seeing that the island so abounded in honey, in fruit, in fish, and in milk, in grain and corn, and that the climate was so temperate as regards heat and cold. He further said that, if a tripartite division were made of the country between them, it would be sufficient for them all. Ioth then took his leave of them, and with his hundred warriors set out for his ship.

As to the sons of Cearmad, they observed how highly Ioth had praised Ireland; and they believed that, were he to reach his own country, he would return with a large host to conquer Ireland; and they resolved to send the son of Coll with thrice fifty warriors in pursuit of him. These overtook him, and

ir rug. leir iao go Maig íota buo tuaid, gur fearao
 coimearcar eatorra, gur tuic íot ann; agus rugadar a
 muinntear leo é 'n-a luings, gur eas ré ar muir aca, agus
 855 gur haónaicead ran Earráinn é ian ucairpéanao a cuirp
 vo macaib Milead va nreannugaó ré ceacé va díogail
 go héirinn ar éloinn Céarmava. Ir céadfaio vo dhuing
 ré reancur guraó ar Druim lizean vo marbaó íot ir
 guraó ar Maig íota vo haónaicead é. Sídeao ir cinnte
 880 agus ir pínniúge an céadfaio tuar.

Vo gabáil mac míleao ar éirinn annro, agus va noálaib, agus cia an
 chríoc ar a ucángadar go héirinn.

Aveir Hector Boetiar, ran trear caiboil vo rtair
 na halban, guraó clann vo Gaedéal Éibear ir Éireamón.
 865 Sídeao ní héioir rin vo deit pínnneacé, vo bpiú, vo réir
 Cormaic mic Cuileannáin 'n-a éroinic, gur b' fear comaim-
 rre vo máoir Gaedéal; agus aveir mar an gcéanna vo
 réir an leabair Gabála guraó i gcionn trí mbliadán ar
 deitne píro ar dá céao ian mbátaó párao tángadar
 870 mic míleao i héirinn, agus va réir rin nar b'éioir
 Gaedéal vo deit 'n-a acair as Éibear ná as Éireamón.
 Ir pollur fóir vo réir Cormaic ran áiream glún vo-ni ó
 Salam va ngairéi Milio Earráinne, fá hacair o'Éibear
 ir o'Éireamón, go Noe, nar b'é Gaedéal fá hacair oíob.
 875 As ro, vo réir Cormaic, an geinealaó go Noe: Salam
 mac Bile mic Breogáin mic Bráca mic Deagáca mic
 Eanáca mic Eallóir mic Nuáac mic Neanúil mic Eiric
 Glair mic Éibir Glúinfinn mic Láimfinn mic Aghóin mic
 Táit mic Ogáin mic Beodáin mic Éibir Scuit mic
 880 Spú mic Earrú mic Gaedil Glair mic Niul mic Féinura
 Farraró mic Baac mic Magog mic Iafet mic Noe.

Ioth placed himself in the rear of his party, and conducted them to northwards Magh Iotha; and a conflict took place between them, and Ioth fell there; and his followers took him with them in their ship, and he died at sea in their midst, and was buried in Spain, his body having been previously exhibited to the sons of Milidh in order to incite them to come to Ireland to avenge him on the sons of Cearmad. Some seanchas are of opinion that it was at Druim Lighean that Ioth was slain, and that he was buried at Magh Iotha. But the above view is better established and more probable.

Of the invasion of Ireland by the sons of Milidh, and of their doings,
and from what country they came to Ireland.

Hector Boetius, in the third chapter of the History of Scotland, states that Eibhear and Eireamhon were sons of Gaedheal. Now this cannot be true, since, according to Cormac son of Cuileannan in his chronicle, Gaedheal was a contemporary of Moses; and he says, moreover, according to the Book of Invasions, that it was two hundred and eighty-three years after the drowning of Pharaoh that the sons of Milidh came to Ireland, and therefore Gaedheal could not have been the father of Eibhear or of Eireamhon. It is plain also, according to Cormac, in the enumeration of the generations he has made from Galamh, called Milidh of Spain, who was father of Eibhear and of Eireamhon, to Noe, that it was not Gaedheal who was their father. Here is the pedigree to Noe, according to Cormac: Galamh son of Bile, son of Breoghan, son of Bratha, son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric Glas, son of Eibhear Gluinfhionn, son of Laimhfionn, son of Aghnon, son of Tat, son of Ogaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal Glas, son of Niul, son of Feinius Farsaidh, son of Baath, son of Magog, son of Japhet, son of Noe.

Sibé oo léasrao rcar hector boetius oo mearrao go
 raoileann ré supab ó Saedéal éigin oile cánasaoar Saedil.
 Alban reoc an Saedéal ó ocanasaoar éireannaisg. Sibeao
 885 ir leor liom usaoar barántamail Albanac, oa ngairtear
 loanner Maior, as a ráo supab ó Saedéalais éireann
 cánasaoar Saedil Alban. As ro mar aoeir: a“ Aoirim ar
 an aóbar roin” ar ré “Sibé orean ó bfuil bunaoar na
 néireannac, supab ón noruing scéatna cánasaoar Alban-
 890 aisg.” Tis Deoa leir an ní-re i Scar eadlaire na
 Sacran mar a n-abair, libro 1º, cap. 1º, b“i scionn realao
 aimrhe oo glac an breacain, i noiaio na mbreacnac ir
 na bpicc, an trear cine i scuir nó i mri na bpicc, cine oo
 ériall a héirinn mar don ré na ocaoireac Rhéaoa, oo
 895 greamuisg i mearc na bpicc ionao ruite oóib féin, lé
 cáirvear nó lé harim, acá 'n-a reilb sup an am ro.”

Ar ro ir iontuigte oo réir Deoa supab a héirinn oo
 cuaoar cine Scuit lé Rhéaoa a ocaoireac féin go halbain,
 asur go bfuilao a rliocó ann ó roin asur supab oíob
 900 gairmtear Scuit. As ro mar aoeir humphreour, usaoar
 breacnac, c“Acá a oearb aca féin ir as cáe supab clann
 o'éireanncaib na Scuit ir supab donaimm amáin gairmio
 luóó ar oirpe-ne (.i. na breacnaig) oíob mar acá Saedil.”
 Acá fóg Cambrienr ran reireao caibioil oéasoon trear oir-
 905 tinctoon leabair oo roioib ar cuararagbail na héireann,
 oa foillruasao supab ré linn Néill naoisgiallaig oo beic i
 bflaitear éireann oo cuao reirear mac Muireaoaig rioisg
 ulaó go halbain sup gabaoar neart ir arpacar ann;
 asur supab fán am roin tusaó Scotia o'ainm ar Albain
 910 ar oúr, asur supab ón scloinn rin rioisg ulaó gairmtear
 cine Scuit o'Albancaib. As ro mar aoeir, as labairc ar

a. Dico ergo a quibuscunque Hibernici originem duxere, ab iisdem
 Scoti exordium capiunt.

b. Procedente autem tempore Britannia post Britones et Pictos tertiam
 Scotorum nationem in Pictorum parte recepit qui duce Rheada de Hibernia
 egressi vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent
 vindicarunt.

Whoever reads the History of Hector Boetius would imagine that he is of opinion that the Gaels of Alba sprang from a different Gaedheal from the Gaedheal whence the Irish sprang. However, I am content with the opinion of a reputable Scotch author, Johannes Major, who asserts that it is from the Gaels of Ireland the Gaels of Alba sprang. He speaks in these terms: "For this reason, I assert," says he, "that whatever stock the Irish be from, the Albanians are from the same stock." Beda agrees with this view in the first chapter of the first book of the History of the Church of Sacca, where he says: "In the course of time," says he, "Britain received, after the Britons and the Picts, a third race in the portion or division of the Picts, a race that came from Ireland together with their chief Rheada, who seized on a settlement for themselves among the Picts by friendship or with arms, which they retain to the present time."

From this it is to be inferred, in accordance with Beda, that it was from Ireland the Scotie race, together with their chief Rheada, went to Scotland, and that their descendants are there to this day, and that it is they who are called Scots. Humphredus, a Welsh author, speaks thus: "The Scots themselves, and all besides, know well that they are the descendants of the Irish; and our countrymen (that is, the Welsh) call them by the same name, that is, Gaels." Moreover, Cambrensis, in the sixteenth chapter of the third distinction of the book he has written describing Ireland, points out that it was when Niall Naoighiallach held the sovereignty of Ireland that the six sons of Muiredhach, king of Ulster, went to Alba, that they acquired power and supremacy there, and that it was at this time that the name Scotia was first given to Alba, and that it is from these sons of the king of Ulster that the Albanians are called the Scotie race. Of these sons he speaks as follows:

c. Scotos Hibernorum proles et ipsi et omnes optime norunt eodemque nomine a nostratibus scilicet Gaidhil appellantur.

an gcloinn rin, a“*Asur ar rin,*” ar fé, “*ir uata oo craoð-
rcaoilead ir oo gairmead go rpeiralta cine Scuic oo
Saeðealaid Alban ón am roin sur anú.*”

918 *Do réir a nouðnamar ir bréasac an dá ní meafar
hector boetiur i stair na hAlban: an céadon díob, mar
faoilear suab é Saeðeal fá hacair oo éloinn mílead;
asur an dara ní mar meafar suab ó Saeðeal éigin ar
leit cánsgavar fine Saeðil na hAlban reoc an Saeðeal ó*
920 *ocánsgavar mic mílead léir gadao éire.*

*Doeir buccanapur uðgar Albanac ran stair ro rcriob
ar Albain suab ón bfraingc cánsgavar mic mílead i
néirinn; asur oo-beir, dar leit féin, cri néarfún nír rin; an
céirnéarfún díob, mar a n-adair go raibe an ffraingc cóm*
925 *oaoineac roin go noéinead an cúro von ffraingc né ráiócear
Sallia luginenir cri céao mile fear infeadoma; asur
uime rin sur éormail sur bnucc rí foirne uaité o' áitiusad
crioc oile, asur da réir rin sur cúir rí fuirneann o' áitiusad
na héirneann, mar acáio fine Saeðil. Mo ffrasra ar an*
930 *néarfún-ro, nar b'fear von uðgar-ro cá triac cánsgavar mic
mílead i néirinn, asur mar rin nar b'fear oó ar oaoineac
nó ar b'uaigneac von ffraingc an can cánsgavar mic mílead
i néirinn. Dá mbeir fóir go mbiaó an ffraingc com lionmar
ir doeir seiréan a beir fá oaoinið an can cánsgavar mic*
935 *mílead i néirinn, ní hioncuigte go héigeantaó ar rin suab
ón bfraingc tiocfasaoir mic mílead. Óir ciob fáir córa
von ffraingc beir lionmar fá oaoinið an triac roin ioná von
Spáinn ó ocánsgavar mic mílead? Dá brið rin ir ion-
cuigte suab ruarac an néarfún-ro cúiréar buccanapur*
940 *ríor as a éruicusad suab ón bfraingc cánsgavar mic
mílead oo réir a mbunaóara.*

*An dara baraimail baotánta oo-beir suab ón bfraingc
cánsgavar mic mílead i néirinn, oo brið go bfuil rocail
ffraingcire ir Saeðilge ionann, mar acá oir asur oún acá*

a. Unde et gens ab his propagata et specificato vocabulo Scotica vocata
usque in hodiernum.

"And hence," says he, "it is from them that the Gaels of Scotland are descended, and are specially called the Scotie race to this day."

According to what we have said the two opinions advanced by Hector Boetius in the History of Scotland are false: the first in which he imagines that Gaedheal was the father of the children of Milidh; and the second in which he thinks that the Gaedheal from whom the Gaelic race of Alba are descended was a different person from the Gaedheal from whom sprang the sons of Milidh who conquered Ireland.

Buchanan, a Scotch author, in the History of Scotland which he has written, asserts that it was from France the sons of Milidh came to Ireland; and he advances, as he thinks, three reasons for this. The first of these reasons is that in which he says that France was so populous that the portion of it called Gallia Lugdunensis could supply three hundred thousand fighting men, and hence that it is likely that she sent out surplus forces to occupy other countries, and that accordingly she sent forth a company to occupy Ireland, namely, the tribe of Gaedheal. My reply to this reason is, that this author did not know when the sons of Milidh came to Ireland, and accordingly did not know whether France was populous or waste when the sons of Milidh came to Ireland. Moreover, granted that France was as populous as he represents it to have been when the sons of Milidh came to Ireland, it does not necessarily follow from this that it was from France the sons of Milidh came. For why should France be populous at that time rather than Spain, whence the sons of Milidh came? It thus appears how trifling is this reason that Buchanan advances to prove that it was from France that the sons of Milidh originally came.

The second silly argument he gives for supposing that it was from France the sons of Milidh came to Ireland is, that certain French and Irish words are identical, such as *dris*

945 ionann i bfraingcir ir i nGaeóilg, agus beagán oile na
 zcorthailear. Mo fheadra ar an néarún-ro go bfuilio
 focail ar gac doimneangaid ar aipleagad ran ceathramad
 mór von Gaeóilg né ráidtear béalra Teibíde ó airmir
 Féiniura Farraid anuar; agus mar rin amail acáio focail
 950 ón bfraingcir innce acáio focail ón Spáinnir ón Eadailir
 ón nGréigir ón Eabha ón Laitin ir ó gac prímtéangaid
 oile innce. Agus uime rin ní fuiriuagad ar Gaeóilaid
 vo tigeaét ón bfraingc go mbiaid beagán focal ionann
 i nGaeóilg ir i bfraingcir. Agus fós an beagán focal
 955 acá ionann eatorra, meafaim gurb ó Éirinn rugad von
 ffraingc iad, agus ir móide meafaim rin mar doeir Caerari
 ran reiread leabhar na Scairi gurb ó oileanaid na brea-
 can vo cuadar vradite von ffraingc vo díod 'n-a mbreic-
 eamhaid aca, agus as a mbíod cearmann ir raonire ir
 960 cádar ó uairlib na ffraingce.

and *dun*, which are identical in Irish and in French, and a few others of a similar kind. My reply to this reason is, that there are words from every language as loan-words in the fourth division of Irish which is called *Bearla Teibidhe* from the time of *Fenius Farsaidh* onwards. And thus as there are words from French in it, so there are words in it from Spanish, from Italian, from Greek, from Hebrew, from Latin, and from every other chief language. And hence it is no proof of the Gaels having come from France that a few words should be identical in Irish and in French; and, moreover, I believe that the few words that are common to them were taken from Ireland to France; and I hold this view all the more because *Cæsar* says, in the sixth book of his History, that it was from the islands of Britain that druids went to France, where they became judges, and got *termon* lands and immunities and honour from the nobles of that country.

XX.

Ír inméarfa gur b'é oiléan na héiréann an t-oiléan
 roin ar a ériallavari na vpaovte von ffrainc vo bpiğ
 gur b'i éire tobari vpaovteacta iartairi eorpa an tan
 roin, avur gur b'i an ffaevéalğ fá teangv vo na vpaovtib
 985 céavona. Nó ma'r ón mánainn vo ériallavari, ír pollur
 gurab i an ffaevéalğ fá teangv óilear ann rin, vo néir
 Oriteliur av labairt ar mánainn, mar a n-abair: a "Snát-
 uigio" ar ré "teangv na Scot nó an ffaevéalğ atá
 ionann."

970 Óa néir rin, ré linn beir av múnat vo na vpaovtib ran
 bffraingc, ír corrmáil gur cóğvavari avr óğ na ffraingc, ó
 beir i gcaovpeam na novuat, ruim éigin o'foclaib na
 ffaevilge ír go bfuilvo ar airtóe i mearc na ffraingcire ó
 roin i le; avur fór go n-abair Camvenur, ran leavari va
 975 ngairtear biritannia Camveni, gurab mó vo teavarcvavir
 na vpaovte ran am roin ó teavarc beoil ioná ó rcribinn
 va rcolaib.

Avavari oile fór ar nar b'iongnat focail ffaevilge vo
 beir i mearc na ffraingcire, ar méio an éavovim vo bi av
 980 éiréanncaib ré ffrangcaib, óir avoir an leavari ffaéala
 gur b'ingean vo piğ ffrangc fá bean o'vğaine mór fá
 hairvri ar éirinn, avur vo évair an tvgaine-re vo
 ffaéail neit na ffraingc. Óo évair fór avvri oile vo
 bi ar éirinn .i. Niáll Naoviallac, avmear iméian o'éir
 985 vğaine, vo ffaéail neit na ffraingc, gur marbat av ruut
 loeir ran bffraingc é lé hEocair mac éanna Cinnrealaig
 ri Lavgean. Óo évair Cpioiméann mac Fiovaig ri éiréann
 ria Niáll von ffraingc. Óo évair fór avvri oile vo bi ar
 éirinn, mar atá Óáti mac Fiacrac o'iarvrat neit vo
 990 ffaéail ar an bffraingc gur marb avr éintvge ran leit
 avr von ffraingc Lavim ré rliab Alpa é. Avoir mar an
 gcéavona Corneliur Tacitv go ravbe roinn ír caovpeam

a. Lingua Scotica, seu Hibernica quae eadem est, utuntur.

XX.

It is probable that this island whence the druids went to France was the island of Ireland, since Ireland was the fountain of druidism for western Europe at that time, and that accordingly Gaelic was the language of these druids. Or if it was from Manainn they went thither, it is well known that Gaelic was the mother-tongue there, according to Ortelius, who, treating of Manainn, says: "They use," he says, "the Scotie language, or Gaelic, which is the same."

Accordingly it is probable that, when these druids were teaching in France, the youth of France, from their intercourse with the druids, caught up a certain number of Irish words, and that these have ever since been in use in the French language; and, moreover, Camden states in the book called "*Britannia Camdeni*," that the druids taught in their schools more from oral tradition than from writing.

Another reason why it should not seem strange that Irish words should be embodied in French is, the great intercourse that existed between the Irish and the French. For the Book of Invasions says that the wife of Ughaine Mor, high king of Ireland, was a daughter of the king of the French, and this Ughaine went to conquer France. In like manner another high king of Ireland, Niall Naoighiallach, a long time after Ughaine, went to conquer France, and was slain at the river Leor, in France, by Eochaidh son of Eanna Cinnsealach, king of Leinster. Criomhthann son of Fiodhach, king of Ireland, went to France before Niall. Another high king of Ireland also, whose name was Dathi son of Fiachraidh, went on an expedition of conquest to France; but he was slain by lightning in the east of France, beside the Alp mountains. Similarly, Cornelius Tacitus says that commercial

ceannaídeáda ioir éirinn ir an ffraingc. 'Do réir a noub-
namar, ní hiongnad aileasgao focal vo beic ón fhaeilg
998 ran bffraingcir, ir ón bffraingcir i nfaeilg. Siobad ní
hiontuigte ar rin go héigeantad supab ón bffraingc vo
érialldar fine faeil i nérinn. Uime rin ir ruarad an
oara baraimail vo-beir buccanapur.

ir breasgac f6r an trear baraimail vo beir buccanapur,
1000 mar a n-abair supab ionann nóir ir beara vo ffraingcab ir
o' éireannadab. Cibé iomorro léigear ioanner bohemur
ran leabair no rciob vo bearaib ir vo nóraib an uile éiré,
vo-géada go pollur ann nac ionann nóir náio beara na
bffraingcac ir na n'éireannac anoir ná i n-allóo. 'Da réir
1005 rin ir breasgac an trear réarún vo-beir mar éruigad ar
flioct faeil vo érial ar oúir ón bffraingc i nérinn.

Doeirio cuio vo na nuaíallaid-re ag rciobad ar
éirinn supab ón breacain m6ir cangaoar mic m6leao
ar oúir; agus ir é fá fá raolir rin, vo briú go bfuilir
1010 iomao focal ionann i nfaeilg ir i mbreacnair. Mo
freasra ar an réarún-ro nac ruirigad ar áicme faeil
vo éigeac ón breacain m6ir é ar oúir. 'Da adbar adá
nir rin. An céadadbar oio, vo briú supab i an faeualg
fá ceanga oilear vo briotán mac feargura leitdeirg
1015 mic Neimé, agus supab uair ráitdear biritannia ré
breacain vo réir Cormaic mic Cuilleannáin ir leabair
nabála na héireann; agus supab i mbreacain vo áicig
ré féin ir a flioct oá éir; sup cuir éireamón mac mileao
Cruicnig ré ráitdear Picti ag comroinn na hálban riu,
1020 agus go oáinig bnutur mac Siluair, ma'r fíor vo cuio oá
geroinicé féin, irteac oira ir Rómánais 'n-a oiair rin, agus
Saxones oá éir rin, agus Loclonnais ir fá beiread Uilliam
Concúr ir na ffraingcab, ionnur go oáinig an oireao roin
o' anoirann eacirann oira nar b'iongnad an Scoit-

exchange and intercourse existed between Ireland and France. From what we have said, it is not strange that there should have been a borrowing of words from Irish into French and from French into Irish. However, it does not necessarily follow from this that it was from France the race of Gaedheal came to Ireland. Hence, the second argument that Buchanan advances is trivial.

False again is the third argument that Buchanan gives in which he says that the manners and customs of the French and of the Irish are the same. Now, whoever reads Joannes Bohemus, in the book which he has written on the manners and customs of all nations, will find plainly there that neither the manners nor the customs of the French and the Irish are the same at present, nor were they the same in the distant past. Accordingly false is the third reason he alleges as a proof that the race of Gaedheal came first to Ireland from France.

Some modern English writers treating of Ireland state that it was from Great Britain that the sons of Milidh first came, and their reason for that view is, that there are many words identical in Irish and Welsh. My reply to this reason is, that it is not a proof of the race of Gaedheal having first come from Great Britain. There are two reasons for this. The first reason is, that Gaelic was the mother tongue of Briotan son of Fearghus Leithdhearg, son of Neimhidh, and that it was from him Britain was called Britannia, according to Cormac son of Cuileannan and the Books of Invasion of Ireland, and that it was in Britain he and his descendants after him dwelt; that Eireamhon son of Milidh sent the Cruithnigh, who are called Picts, to share Alba with them; and that Brutus son of Silvias, if we may believe some of their own chronicles, invaded them, and after him the Romans, and then the Saxons and the Lochlonnaigh, and finally William the Conqueror and the French, so that they suffered so much oppression from foreigners that it was not strange

1025 **B**éarla, fá ceangla do bhríochán i' na fliocht na éir, do
 tuit i mbátaib. Siúeas, an t-iarthar beas atá ar marctain
 oi gan múcaó uile, atá i' féin a'gus an Saeóealig ionann,
 an méio atá ó a'imir bhríocháin gan malairt oi.

An t-ara haóðar ar nac iongnab iomaó focal do beic
 1030 ionann gan bhréachair i' gan Saeóilg, gion gupab ón
 mbréachain cángasóar mic m'ileas i n'éirinn, do b'ri'g gur
 b'í éire fá cuil oioin do bhréachaid ré linn gac leactruim na
 lungeas oirra, do b'icín na Rómánac i' na Sacpanac nó gac
 oruinge oile na n-imreabó forineart oirra, ionnup go ucig-
 1035 oir forine iomaó go n-a muinear i' go n-a muinntearaid
 i' go n-a maoin ar ceiteas i n'éirinn oioib, go ucugasóir
 uairle na héireann fearann ar feab a gcuairtá dóib; a'gus
 an fliocht cigeas uata ré linn a n-oeoraidéas, do fog-
 lamtaoi an Saeóealig leo, a'gus go b'fuilto bailte i n'éirinn
 1040 ainmnigítear uata mar atá Sraig na mbréachac i' baile
 na mbréachac i' Dún na mbréachac 7c; a'gus iar
 ucilleas don bhréachain cap a n-a'ir dóib do bioó iomaó
 focal don Saeóilg ar gnaóu'as áca i' a'g a fliocht na
 n-éir. Do réir a n-oubramair ní hinnearta go héigeantac
 1045 gupab ón mbréachain cángasóar mic m'ileas ar ucúr, cap
 ceann go b'fuilto focal ionanna gan bhréachair i' i
 nSaeóilg. Sibé aóeasó for gupab corráil na bhréach-
 nais i' na Saeóil 'n-a nóraib i' 'n-a mbéaraid ré céile,
 óir mar bio' an Saeóeal neamcoimigíteas fá biad do
 1050 tábairt i n-a'irciú uair, i' mar rin bio' an bhréachac; mar
 bio' for cion a'g an éireannac ar na reanóidib, ar an
 aor dána, ar na báruaid, i' ar aor reanma na gcláirreac,
 bí a fámaíl rin do cion a'g an mbréachac ar an oruinge
 céanna a'gus bio mar rin corráil ré céile i móran do
 1055 béaraid oile; siúeas ní fuiriu'asó rin ar Saeóealaid
 do cigeasó ón mbréachain acó i' mó i' fuiriu'asó é ar
 aicéide do beic a'g bhréachaid i n'éirinn, amáil aoubramair
 cuar; a'gus na réir rin ní hioncuigíte ar na réarúnaib
 réamháirte gupab ón mbréachain móir cángasóar mic

that Scoitbhearla, which was the language of Briotan and of his descendants after him, should fail. Still the little of it that remains alive without being completely extinguished is identical with Gaelic, as much of it as has remained from the time of Briotan without change.

The second reason why it is not strange that many words are the same in Irish and in Welsh, without supposing the sons of Milidh to have come to Ireland from Britain, is that Ireland was a place of refuge for Britons whenever they suffered persecution from the Romans or the Saxons, or from any other races that oppressed them, so that large companies of them, with their families and followers, and with their wealth, used to fly for refuge to Ireland ; and the Irish nobles used to give them land during their stay ; and the children they had during their time of exile used to learn Irish, and there are townlands in Ireland named from them, as Graig na mBreathnach, Baile na mBreathnach, Dun na mBreathnach, etc. ; and after they returned to Britain they themselves, and their descendants after them, had many Irish words in constant use. From what we have said it is not necessarily to be inferred that it was from Britain the sons of Milidh first came, notwithstanding that there are some words identical in Welsh and in Irish. Furthermore, if anyone were to say that the Welsh and the Irish are alike in their manners and customs, since as the Irishman is hospitable in bestowing food without payment so is the Welshman ; as, moreover, the Irishman loves seanchas, poets and bards and harp-players, the Welshman has a similar love for these classes, and in the same way they resemble one another in several other customs ; this is not a proof that the Gaels came from Britain, but is rather a proof that the Welsh were familiar with Ireland, as we have said above ; and hence it is not to be inferred from the forementioned reasons that it was from Great Britain the sons of Milidh first came. It may, however, be stated with truth that a company of the race of Breoghan

1060 Míleadó ar ucúr. Siúeadó ir éiríonn go sínnnead a ráó go
noeacáodar onong oo flioct bneogain a héirínn o'áitíugad
na bneactan móire, mar acá cuio oo flioct na otaoiracé
oo élanndaid bneogain cáinís lé macaid Míleadó i n'éirínn.

As ro anmanna na mac roin bneogain cáinís i n'éirínn
1065 lé macaid Míleadó, mar acá bneaga fuao Muirteimne
Cualigne Cuala Eiblé blaó ir náir. Ir oa flioct-ro go
cinnce oo réir reanúra na héireann an orean né ráiótear
briagante; asur ir córaíoe rin oo méar 'n-a sínnne mar
aoeir Tomairur ran broclóir laíone ro roríob surab
1070 pobal ó éirínn na briagante .i. clann bneogain.

Aoeir uóuar Spáinnead oarab áinnm Florianur vel
Campo, as ceacé lé reanúr na héireann, surab Spáinnís
oo réir a mbunadóar na briagante asur surab ón Spáinn
tángaodar i n'éirínn asur ó éirínn oon mbneactain.

1075 Ir móíoe ir ionéireote gac ní oa noubramar oo leic
éaíorim na mbneactad lé héireanncaid; asur sur b' i
éire fá cúil oíoin oóib, mar aoerí Caravocur uóuar
bneactad 'n-a éroinic asur Albion 'n-a éroinic, asur iomao
o'ugóaraid oile na mbneactad, go otígoir móran oo

1080 príonhraidib na bneactan asur oa n-uairlib go n-a muiréar
asur go n-a muinntir i n'éirínn, mar a ngabéaoi riú, asur
mar a nglacéaoi go cineálta iao, asur mar a otugéaoi
feanann né háitíugad oóib, ámail aoubramar éuar. Oo-
ni fór Ooctúir Hanmer 'n-a éroinic ppeirialacé ar cuio

1085 oíob. Ar ucúr, aoerí sur oíbreadó go héirínn lé éuoin
mac Achelrrio, ri oo bí ar an mbneactain, oar b'áinnm
Caualin, an tan fá haoir oon Tigearna 635, asur go
bruarí gabadil riur go gnáóac ann, asur fuair congnaím
rtuaid léir bain ré a flaitéar féin amac arir. Aoerí fór

1090 go otángaodar oa príonhra ó bneactain, mar acá Haralc
asur Conan, go héirínn, an tan fá haoir oon Tigearna
1050, asur go bruaráodar a nglacáó asur fór caíoream
asur cumóac ó héireanncaid. Aoerí mar an gcéona go
otáinís Allgor iarla Cherter ón mbneactain ar ceiteadó

went from Ireland to settle in Great Britain, to wit, some of the descendants of the chiefs of the race of Breoghan who came with the sons of Milidh to Ireland.

The following are the names of those sons of Breoghan who came with the sons of Milidh to Ireland, namely, Breagha, Fuad, Muirtheimhne, Cuailgne, Cuala, Eibhle, Bladh, and Nar. It is precisely from the progeny of these, according to the records of Ireland, that the race called Brigantes are descended; and the truth of this should be the more readily admitted, as Thomasius, in the Latin Dictionary which he has written, says that the Brigantes, that is, the descendants of Breoghan, were an Irish tribe.

A Spanish author named Florianus del Campo, agreeing with the Irish records, says that the Brigantes were Spanish by origin, and that it was from Spain they came to Ireland, and from Ireland they went to Britain.

All that we have stated concerning the intercourse of the Britons with the Irish, and Ireland's being a place of refuge for the Britons, is the more probable, because Caradocus, a Welsh author, in his chronicle, and Albion in his chronicle, and many other Welsh authors, state that many British princes and nobles, with their families and followers, used to come to Ireland, where they were received and kindly entertained, and where they got land to settle down in, as we have said above. Moreover, Doctor Hanmer, in his chronicle, makes special mention of some of them. In the first place, he says that a king of Wales named Cadualin was banished to Ireland by Edwin son of Athelfred in the year of the Lord 635, and that he was kindly received there, and got a reinforcement for his army, by means of which he recovered his own kingdom. He also states that two princes from Britain, namely, Haralt and Conan, came to Ireland in the year of the Lord 1050, and that they were received and even treated in a friendly manner and protected by the Irish. He says likewise that Allgor, Earl of Chester, fled from Britain to

1098 1 nÉirinn, aSyr Syr cúireadur éireannais fluaS leir lér
 bain a talaín féin amac ariú, an tan fá haoir von Tig-
 earina 1054. Táinig ariú pñionnra oile oo bñeactaid
 vau b' ainm bñeitin ap Conan ar teitead 1 nÉirinn an
 tan fá haoir von Tigearina 1087; aSyr fuaíu congdbáil ar
 1100 fead a éuarca innce. Mar rin vóib 1 scleamnar 1r 1 scaro-
 neam ó aimpriú go haimpriú.

LéaStar iomorro 1 scroinic hanmeri Syr pór Arnulfur
 iarla Pembroc ingean mñircearais 1i bñiaín ríog
 éireann, an tan fá haoir von Tigearina 1101. aSyr oo
 1105 pórad an vaua hingean vó lé MaSnur mac Arailt, rí
 na nOileán. 1 n-aimpriú pór an céad-henrí 1 ríogact Sac-
 ran, oo bí pñionnra ar an mbñeactain vau b' ainm Sripin
 ap Conan oo mñoréad go minic Syr bean éireannac fá
 máctair vó féin, aSyr pór fá reanmáctair, aSyr Suraab
 1110 1 nÉirinn ruSaó aSyr oo béarmúinead é. 'Oo réir an uSuar
 céadua, oo bí pór pñionnra oile ar an mbñeactain ré
 linn an vaua henrí, bñadur mac Suinechi fá hainm vó,
 aSyr fá bean éireannac a máctair. Mar rin oo díot
 iomaó caioim cáirveara 1r cleamnara ioir Saedéalaid
 1115 1r na bñeactais, ionnur va réir rin nac ioncúir 1 n-iongan-
 tar iomaó focal ionann oo beit 'n-a vceangtaib leat ar
 leat aSyr corñailaer 'n-a mbéaraid aSyr 'n-a nóraid ré
 céile, Sion Suraab ón mbñeactain tángadur Saedil riam
 oo réir a mbunadara.

1120 Aveir Camoen mar an scéadua Syr áitigeadur na
 bñigantei rna cíuib-re ríor von bñeactain mñoir, mar acá
 críoc Yorke críoc Lancarter críoc Dúriham críoc Westmor-
 lano 1r críoc Cumberlano; aSyr ní hiongnaó, oo réir a
 noubñamair, bñeactais 1r éireannais oo beit corñail
 1125 ré céile 'n-a mbéaraid 1r 'n-a nóraid aSyr móran focal
 ionann oo beit 'n-a vceangtaib leat ar leat Sion go
 vceangadur mic mñilead oo réir a mbunadara ó na bñeac-
 taid riam, San céad oo Camoen aveir Suraab ón mbñeac-
 tania tángadur áitigteoirie ar ucúir 1 nÉirinn. 1r córa

Ireland for refuge, and that the Irish sent a force with him by means of which he regained his own territory in the year of the Lord 1054. There came also for refuge to Ireland another Welsh prince whose name was Bleithin ap Conan in the year of the Lord 1087; and he was maintained during his visit there. Thus from age to age did they cultivate alliance and intercourse with one another.

In Hanmer's chronicle, also, we read that Arnulfus, Earl of Pembroke, married the daughter of Muircheartach O'Brien, King of Ireland, in the year of the Lord 1101. And his second daughter was married to Maghnus son of Aralt, king of the Isles. Moreover, when Henry the First was on the throne of England, there was a prince over Wales whose name was Griffin ap Conan, who used often boast that his mother was an Irishwoman, and also his grandmother, and that it was in Ireland he was born and educated in politeness. According to the same author there was also another prince of Wales in the time of Henry the Second, whose name was Biradus son of Guineth, who had an Irishwoman for his mother. In this manner there used to be much intercourse of friendship and of alliance between the Irish and Welsh, so that therefore it is not to be wondered at that there are many words common to their languages, and that they resemble one another in their manners and customs, without supposing that the Gaels ever came originally from Britain.

Camden says, in like manner, that the Brigantes settled in the following territories of Great Britain, to wit, the district of York, the district of Lancaster, the district of Durham, the district of Westmoreland, and the district of Cumberland; and it is not strange, from what we have said, that the Welsh and the Irish should resemble one another in their manners and customs, and that there should be many words common to both their languages without supposing the sons of Milidh to have ever come from Britain originally, notwithstanding Camden, who says that it was from Britain

1130 10MOMHO CPEICEAMHAIN DO JEANCUR ÉIREANN, AR A BFUL
 O'FIDÁIB FIOR IR FIOPEOLAR ZAC VÁLA VA OCAPLA O'ÉIRINN
 NIAMH DO LORZAIPEACHT IR DO COIMÉAD, IONÁ DO DARAMAIL
 CAMPOEN NÍR NAP LÉIS SEANCUR ÉIREANN A NÚN NIAMH AR A
 MBEIT FIOR VÁL NA HÉIREANN AIGE.

1135 AOEIR CAMBRENY, AS RCHIOBÁD AR ÉIRINN, ZUPAB AR
 FULONG NIOG DO BI AR AN MBHEACAIN MÓIR TÁNGADAR MIC
 MILEAD ÓN MBIOPCÁIN; ASUR FÓR ZUPAB AR A ÉARRAING
 TÁNGADAR 'N-A OÍADÓ ZO HOPCAOER, ASUR ZUP CUIR FUIPEANN
 LEO ZO HÉIRINN VA HÁICIUGAD, AR EACHT ZO MBEIOIR FÉIN IR A
 1140 FLIOCT UMAL OÓ FÉIN IR DO NIOGÁIB NA BHEACAINÉ MÓIRE DO
 FIOR; ASUR IR É AINM ZAIRMEAR CAMBRENY OON NIG-RE
 ZORGUNCIUR MAC BEILIN. MO FPEAZPA MAP AN ZCÉADONA AR
 CAMBRENY ZUPAB FOLLUR A BEIT BPEAZAC. CIBÉ 10MOMHO
 LÉISFEAR CPOIMIC SCOÓ DO-ZÉADARÓ ZO FOLLUR NAC FUIL ACT
 1145 BEAZÁN LÉ TRÍ CÉAD BLIADAN Ó FLAITÉAR AN ZORGUNCIUR ROIN
 AR AN MBHEACAIN MÓIR ZO TIGÉACT IULIUR CAERAR VA ZABÁIL
 AN T-OCTMAD BLIADAIN DO FLAITÉAR CAPBELLANUR AR AN
 MBHEACAIN MÓIR; ASUR LÉAGTAR AS AN UGÓAR ZCÉADONA NAC
 PAIBE ACT TUAIRIM VÁ BLIADAN VÉAZ IR VÁ FICHO Ó IULIUR
 1150 CAERAR ZO BHEIT CRIOPT, IONNUR, DO NÉIR ÁIRIM SCOÓ, NAC
 PAIBE COIMLIONAD CÉITRE CÉAD BLIADAN Ó AIMPIR ZORGUNCIUR
 ZO ZEIN CRIOPT. ZIVÉAD AOEIR CORMAC MAC CUILEANNÁIN IR
 LEADAIR ZABÁLA ÉIREANN ZUPAB TUAIRIM TRÍ CÉAD VÉAZ
 BLIADAN POIM CRIOPT TÁNGADAR MIC MILEAD I NÉIRINN. ASUR
 1155 ATÁ POLICRONICON AS TEACT LEO AR AN ÁIREAMH ZCÉADONA, MAP
 A OCPÁCTANN AR ÉIRINN. AS FO MAP AOEIR: A "ATÁIO" AR RÉ
 "MILE IR OCT ZCÉAD BLIADAN Ó TIGÉACT NA NÉIREANNAC ZO BÁR
 PÁOPHAG." IONANN ROIN RÉ A PÁÓ IR ZUPAB TUAIRIM TRÍ
 CÉAD VÉAZ BLIADAN FUL NUGAD CRIOPT TÁNGADAR MIC MILEAD
 1160 I NÉIRINN. ÓIR, BEAN AN VÁ BLIADAIN VÉAZ IR CÉITRE FICHO
 AR CÉITRE CÉAD Ó ZEIN CRIOPT ZO BÁR PÁOPHAG DO NA HOCT

a. Ab adventu Ibernensium usque ad obitum Sancti Patricii sunt
 anni mille octingenti.

that the first inhabitants came to Ireland. Now the seanchus of Ireland, whose function it is to investigate and preserve an exact account of every event that ever happened in Ireland, is more deserving of credit than the opinion of Camden, to whom Irish history never gave up its secret from which he could derive a knowledge of the affairs of Ireland.

Cambrensis, writing of Ireland, says that it was by permission of the King of Great Britain that the sons of Milidh came from Biscay, and that, moreover, it was at his inducement they came after him to the Orcades, and that he sent a company with them to Ireland so that they might settle down there on condition that themselves and their descendants should be subject to him and to the kings of Great Britain for ever; and Cambrensis gives the king's name as Gorguntius son of Beilin. In the same way my reply to Cambrensis is, that it is plain that his statement is false. For, whoever will read Stowe's Chronicle will plainly find that there is little more than three hundred years from the reign of that Gorguntius over Great Britain till the coming of Julius Cæsar to conquer it, the eighth year of the reign of Cassibellanus over Great Britain; and we read in the same author that there were only about forty-two years from Julius Cæsar to the birth of Christ, so that, according to the computation of Stowe, there were not four hundred years in full from the time of Gorguntius to the birth of Christ. Now Cormac son of Cuileannan and the Books of Invasion of Ireland state that it was about thirteen hundred years before the birth of Christ that the sons of Milidh came to Ireland. And the Polychronicon agrees with them in the same computation where it treats of Ireland. It thus speaks: "There are," it says, "one thousand eight hundred years from the arrival of the Irish to the death of Patrick." This is equivalent to saying that it was about thirteen hundred years before Christ that the sons of Milidh came to Ireland. For deduct the four hundred and ninety-two years from the birth of Christ to the

- gcéasó vóas bliádan úo áirímeas Policrionicon vo beic ó
 cígeaict mac Míleasó i nÉirinn go báir páorais, asur va
 réir rin acáio oic mbliáda ar éirí céasó vóas ó cígeaict
 1165 mac Míleasó i nÉirinn go sein Ćríoirt, ionnur go oic Pol-
 crionicon ir Corrmac mac Cuileannáin ir na leabairi Gabála
 lé céile ar áirímeas na haimíre ó Gabáil mac Míleasó go
 sein Ćríoirt; asur vó bñomíear, vo réir Ćroinic Scoo, an
 t-áirímeas aimíre acá ó Ćorrgunciuir go sein Ćríoirt, asur
 1170 mar an gcéasó, an t-áirímeas aimíre vo-ní Policrionicon
 ir Corrmac mac Cuileannáin ir na leabairi Gabála ar an
 áirímeas aimíre acá ó cígeaict mac Míleasó i nÉirinn go
 sein Ćríoirt vo-géadéar go follur go gabádar mic Míleasó
 i nÉirinn cuilleasó ir naoi gcéasó bliádan iul vo Gab
 1175 Ćorrgunciuir flaitéar na bñeacaine Móire. Vo réir a
 noubramar, ir follur gur bñéas gan bñáncuir vo rinne
 Cambrieng 'n-a Ćroinic mar a n-abairi gurab é an Ćorrgun-
 ciuir éuar vo dáil mic Míleasó 'n-a dáio go hOrcaver, asur
 vo cuir ar rin go hÉirinn iao. Óir cionnur buó éioir vo
 1180 Ćorrgunciuir a gcur i nÉirinn asur nac iugasó é féin, vo
 réir Gab uígaráir va oicgamar ríor anro, go ceann naoi
 gcéasó bliádan v'éir mac Míleasó vo cígeaict i nÉirinn?

death of Patrick from the eighteen hundred years the Polychronicon computes to be between the coming of the sons of Milidh to Ireland and the death of Patrick, and there will be one thousand three hundred and eight years from the coming of the sons of Milidh to Ireland to the birth of Christ, so that the Polychronicon, Cormac son of Cuileannan, and the Books of Invasion agree with one another in computing the time from the invasion of the sons of Milidh to the birth of Christ ; and if we compare, according to the Chronicle of Stowe, the space of time between Gorguntius and the birth of Christ, and similarly the space of time the Polychronicon, and Cormac son of Cuileannan, and the Books of Invasion compute to be from the coming of the sons of Milidh to Ireland to the birth of Christ, we shall plainly find that the sons of Milidh were in Ireland more than nine hundred years before Gorguntius assumed the sovereignty of Great Britain. From what we have said it is obvious that it is a baseless falsehood Cambrensis states in his chronicle when he says that Gorguntius above-mentioned brought after him the sons of Milidh to the Orcades, and sent them thence to Ireland. For how could Gorguntius send them to Ireland, seeing he was not himself born, according to authorities we have cited here, until nine hundred years after the sons of Milidh had come to Ireland?

XXI.

AG FO FÍOR VO DÍGEACHT MAC MÍLEAD I NÉIRINN:

Ar n-a élor vo macaib Mílead i r vo fíloct b'neogáin
 1185 uile go nvearnadar clann Céarmada feall ar íot mac
 b'neogáin i r ar a múinntir, agus ar b'aircín a cúirp
 chéadctnuighe marb, vo meafadar ceacht va díogáil i
 néirinn ar éloinn Céarmada, agus tionóiltear fíuag leo
 ré ceacht i néirinn va gabáil ar t'uaicib Dé Danann i
 1190 noigáil na feilbeirce vo rinneadar ar íot mac b'neogáin
 i r ar a múinntir. Aveirio cuir vo na reancáidib gurab
 ón mbiorcáin vo éirialladar mic Mílead i néirinn ar an
 áit ré ráidtear Monvaca láim ré hlinnbeaí Uerino; agus
 i r uime meafair rin, vo b'riú go raide Mílú 'n-a riú ar an
 1195 mbiorcáin tar éir mar vo ruagad lé foirneairt iomao
 eadtrann a ceartlár na Spáinne é von biorcáin, mar a
 rabadar iomao coilltead i r cnoc i r daingneac ré cornam
 na biorcáine ar anforlann eadtrann. Síreab ní hí go
 céadfaid coitcéann na reancad, ac i r ead aveirio gurab
 1200 ó cor b'neogáin ran Galíria vo éirialladar i néirinn; agus
 i r i rin céadfaid i r mó meafair vo beir fírinneac. Óir
 léagtar ran leabair Gabála gurab ag cor b'neogáin vo
 cinneadar ar íot mac b'neogáin vo cúir vo b'airt na
 héireann, agus gurab ann cáinig luğaid mac íota iar
 1205 ucillead a héirinn vó lé corp a átar va cairpeánad vo
 éloinn Mílead i r vo macaib b'neogáin; agus meafair va
 réir rin gurab ar an áit céadna vo éirialladar i néirinn
 iar n-éag vo Mílú go g'roo noime rin, agus vo bícin báir
 Mílead, cáinig Scota mar don ré n-a éloinn i néirinn, ar
 1210 mbeir von Spáinn an trát roin 'n-a cnáim coingleaca
 roir an b'uirinn vo bí ran Spáinn féin agus iomao ead-
 trann cáinig a cuairceair na héirpa vo gabáil neirce
 orpa.

XXI.

Of the coming of the sons of Milidh to Ireland as follows :

When the sons of Milidh and all the descendants of Breoghan heard that the children of Cearmad had murdered Ioth son of Breoghan and his followers, and when they saw his body mangled and lifeless, they resolved to come to Ireland to avenge him on the children of Cearmad, and they assembled an army to come to Ireland to wrest that country from the Tuatha De Danann in retribution for the deed of treachery they had done against Ioth son of Breoghan and his followers. Some seanchas assert that it was from Biscay the sons of Milidh went to Ireland from the place which is called Mondaca beside the river-mouth of Verindo ; and their reason for this opinion is that Milidh was king of Biscay after he had been banished by the violence of many foreign tribes from the very heart of Spain to Biscay, where there were many woods, hills, and fastnesses protecting Biscay from the fury of foreign races. This, however, is not the general opinion of the seanchas. What they assert is that it was from the tower of Breoghan in Galicia they came to Ireland, and this is the view I regard as the most probable. For we read in the Book of Invasions that it was at Breoghan's tower they resolved on sending Ioth son of Breoghan to explore Ireland, and that it was to it Lughaidh son of Ioth came when he returned from Ireland, and showed his father's dead body to the sons of Milidh and to the sons of Breoghan ; and accordingly I believe that it was from the same place they proceeded to Ireland very soon after the death of Milidh. And it was because of the death of Milidh that Scota came to Ireland with her children, Spain being at that time a bone of contention between the tribes who inhabited Spain itself and the numerous foreign tribes who came from the north of Europe to overcome them.

Dála éloinne Míleab, tionóiltear fluaḡ leo ré ceac̃t
 1215 : ñéirinn oo óioḡail íoḡa ar t̃uac̃aib̃ D̃é D̃anann ír ar
 éloinn Ċearm̃aḡa, ír oo ḡaḡaíl na h̃éir̃eann oḡra ; aḡur ír
 é líon caoḡeac̃ oo b̃i aca ré ceannar feaḡna oo t̃éanaḡ,
 oá f̃ic̃to, oo réir̃i mar̃ l̃eaḡtar fan oḡain oarab coḡac̃ :
 Tóir̃ḡ na luinḡre car leaḡ, oo rinne eoḡaib̃ ó floinn :

1220

Tóir̃ḡ na luinḡre car leaḡ
 'n-a oḡaḡaḡar mic m̃íleab̃ ;
 Dub̃ meab̃ar̃ liom̃-ra réim̃ l̃á
 a n-anmanñ, a n-oḡeab̃a.

1225

éib̃le fuao b̃reab̃a b̃laḡ binn
 luḡar̃ m̃uir̃t̃eim̃ne ón m̃uir̃linñ ;
 buaḡ b̃rear̃ buaḡb̃ne na mb̃ríḡ m̃ór̃,
 oonn ír éib̃ear̃ éir̃eanñón.

1230

aímh̃ir̃ḡin coḡpa ḡan éraḡ
 éib̃ear̃ airm̃oḡ aḡanñán ;
 cuaḡa cuaḡlḡne ñáir̃ am̃ne,
 m̃uir̃im̃ne luḡne ír l̃aḡne,

1235

fulm̃án manñc̃án b̃ile réim̃,
 éir̃ oḡba feaḡón feir̃ḡéiñ ;
 éir̃ t̃iñ eaḡan ḡoir̃tean ḡle
 séaḡḡa soḡaḡce suir̃ḡe.

paḡar̃ mac éir̃eanñón áin
 aḡur̃ caic̃ér̃ mac manñc̃áiñ ;
 oo óioḡail íoḡa na n-eac̃
 t̃ríoc̃ao oer̃c̃neab̃ar̃ t̃óir̃eac̃. Tóir̃ḡ.

1240

T̃ríoc̃ao long líon an éab̃laḡ oo b̃i aca, aḡur̃ t̃ríoc̃ao
 laoḡ ; nḡaḡ luinḡ oíob̃, ḡan áir̃eanñ a mb̃an ná a noaḡcar̃-
 fluaḡ. aḡ ro a n-anmanña : b̃reab̃a mac b̃reog̃aiñ ó ráiḡ-
 tear̃ maḡ b̃reab̃ ; m̃íḡe ; cuaḡa mac b̃reog̃aiñ ó ráiḡtear̃
 s̃liab̃ cuaḡa ; cuaḡlḡne mac b̃reog̃aiñ ó ráiḡtear̃ s̃liab̃
 1245 cuaḡlḡne ; fuao mac b̃reog̃aiñ ó b̃ruil̃ s̃liab̃ fuao ;
 m̃uir̃t̃eim̃ne mac b̃reog̃aiñ ó ráiḡtear̃ maḡ m̃uir̃t̃eim̃ne ;
 luḡar̃ mac íoḡa cáinḡ ; ñéirinn oo óioḡail a aḡar̃ ír

As to the sons of Milidh, they got together an army to come to Ireland and avenge Ioth on the Tuatha De Danann and on the children of Cearmad, and to wrest Ireland from them; and the full number of leaders they had to rule the warriors was forty, as we read in the poem composed by Eochaidh O'Floinn, beginning, "The Leaders of those over-sea ships":

The leaders of those over-sea ships
In which the sons of Milidh came,
I shall remember all my life
Their names and their fates:

Eibhle, Fuad, Breagha, excellent Bladh,
Lughaidh, Muirtheimhne from the lake,
Buas, Breas, Buaidhne of great vigour,
Donn, Ir, Eibhear, Eireamhon,

Aimhirgin, Colpa without annoyance,
Eibhear, Airioch, Arannan,
Cuala, Cuailgne, and generous Nar,
Muimhne, Luighne, and Laighne,

Fulman, Manntan, gentle Bile,
Er, Orba, Fearon, Feirghin,
En, Un, Eatan Goistean bright,
Seadgha, Sobhairce, Suirghe,

Palap son of noble Eireamhon,
And Caicher son of Manntan,
To avenge Ioth of the steeds—
Ten and thirty leaders. The leaders.

Their fleet was thirty ships in all, with thirty warriors in each of the ships, besides their women and camp-followers. The following are their names: Breagha son of Breoghan, from whom Magh Breagh in Meath is called; Cuala son of Breoghan, from whom Sliabh Cuala is called; Cuailgne son of Breoghan, from whom Sliabh Cuailgne is called; Fuad son of Breoghan, from whom Sliabh Fuaid is called; Muirtheimhne son of Breoghan, from whom Magh Muirtheimhne is called; Lughaidh son of Ioth, who came to Ireland to avenge his

uairé doirítear Corca Laige i ndoirítear Mumhan; Eib-
linne mac b'neogain ó b'fuil Sliab nEiblinne san Mumhan;
1250 buar b'near i' b'uaíone trí mic Tigearnbdair mic b'rige;
Nár ó ráirítear Ror Nár i Sliab b'laoma; Séaróga fulmán
Mannacán Cairéir i' Suirge mac Cairéir; Éir Oirba Fearón
i' Feargna céirne mic Éirbir; Én ún Eactan i' Goirtean;
Sodairce, ní fear uíinn a dtair; Bile mac b'rige mic
1255 b'neogain; oét mic Míleao Earráinne, mar atá Donn i'
Ainíoc Feabruao Éirdear Fionn i' Ainírgin Ír i' Colpa an
Clóirímh Éirdeamón i' Arannán an róirdear agur céirne
mic Éirdeamón, mar atá Muimne Luigne i' Laigne i'
Palap, agur donmác Ír .i. Éirdear. I' iao roin iomorro
1260 an dá fícho tairdeac tángadair mic Míleao i nÉirinn. Íriol
fáir mac Éirdeamón, céana, i nÉirinn féin rugao é.

Dála cloinne Míleao i' a gcablaig, ní haicirítear
doinni da rcealaib gur gabadair cuan ag inndear Sláinge
i n-íocair Laigean, aic n'ir a ráirítear cuan loca Garman
1265 anú. Cruinnigir i' coiméionóilro Tuata Dé Danann 'n-a
ociméall gur cuirdeair ceo oraoirdeacta ór a gcionn,
ionnur gur tairb'rigeao dóib gur óruim muice an t-oiléan
ar a gcionn, agur i' ve rin ráirítear Muicnir ré hÉirinn.
Ruairítear iomorro lé oraoirdeact Tuata Dé Danann mic
1270 Míleao ón ocir amac, gur gabadair timéall Éirdeann,
agur oo gab'rao cuan i ninndear Scéine i n-iardear Mumhan;
agur ar oteact i ocir dóib triallair go Sliab M'ir go
otarla b'anda go n-a bantact i' go n-a oraoirde orra
ann. Fiarriugir Ainírgin a hainm ói. "b'anda m'ainm"
1275 ar rí "agur i' uaim ráirítear Inir b'anda n'ir an oilean-
ro." Triallair ar rin i Sliab Eiblinne go otarla fóola
dóib ann, agur fiarriugir Ainírgin a hainm ói. "fóola
m'ainm" ar rí "agur i' uaim ráirítear fóola n'ir an

father, from him Corca Luighe in West Munster is called; Eibhlinne son of Breoghan, from whom Sliabh Eibhlinne in Munster is called; Buas, Breas, and Buaidhne, three sons of Tighearnbhard son of Brighe; Nar from whom Ros Nair in Sliabh Bladhma is called; Seadgha, Fulman, Manntan, Caicher, and Suirghe son of Caicher; Er, Orba, Fearon, and Feargna, four sons of Eibhear; En, Un, Eatan, and Goistean; Sobhairce, we do not know who was his father; Bile son of Brighe, son of Breoghan; eight sons of Milidh of Spain, to wit, Donn and Airioch Feabhruadh, Eibhear Fionn and Aimhirgin, Ir and Colpa of the Sword, Eireamhon and Arannan the youngest, and four sons of Eireamhon, to wit Muimhne, Luighne, and Laighne, and Palap, and one son of Ir, that is Eibhear. These, then, are the forty leaders of the sons of Milidh who came to Ireland. It was in Ireland itself that Irial Faidh son of Eireamhon was born.

As regards the descendants of Milidh and their fleet there is no account of them until they put into port at Innbhear Slainghe in the lower part of Leinster, which place is called the harbour of Loch Garman to-day. The Tuatha De Danann assembled and congregated round them, and spread a magic mist above them, so that they imagined that the island in front of them was a hog's back, and hence Ireland is called Muicinis. Accordingly, the Tuatha De Danann, by means of magic, drove the sons of Milidh out from the land, and so they went round Ireland and put into port at Innbhear Sceine in West Munster; and when they had landed, they proceeded to Sliabh Mis, where they met Banbha with her women and her druids. Aimhirgin asked her her name. "Banbha is my name," said she; "and it is from me that this island is called Inis Banbha." Then they proceeded to Sliabh Eibhlinne where they met Fodla, and Aimhirgin asked her her name. "Fodla is my name," said she; "and it is from me that this land is

5cric-re." Triallais ar rin go huirneac Míde, go ucarla
 1280 Éire dóib ran áit rin asur farruigir an ríle a hainm
 ói. "Éire m'ainm" ar rí "asur ir uaim ráitcear Éire
 nír an oiléan-ro." Asur ir as fairnéir an neite-re tuar
 acá an rann-ro ar an duain uarab corac: Canam bunadur
 na nSaeéal:

1285

Danba: sliab mír go ríogáib
 Séicneac cuirleac;
 ríola: sliab eibúinne arnac,
 Éire: nuirneac.

As ro tuar an triúr bainríogán fá mná oo éirí macaib
 1290 Cearmacha; asur duoirio curu uona reancáitib nac roinn
 tréanac oo bi ar Éirinn as cloinn Cearmacha, acé real-
 aitheacé bliadóna as sác fear uioð asur ir é ainm mná
 an cé aca oo bíod: bflaitear oo bíod ar an 5cric ar
 fear na bliadóna roin. As ro uiruirneacé ar an realaio-
 1295 eacé flaitir rin:

Sác ré mbliadain oo bíod roin
 an ríge as na ríacáib,
 Éire ríola ir danba
 Triúr ban na laoc lánéalma.

1300

Triallais mic Míleac ar rin go Teamair go ucarlaoar
 trí mic Cearmacha .i. Eacúr Ceacúr Teacúr go n-a ríuag
 uaroiúeacéa oirra ann; asur iarrais mic Míleac cat nó
 ceart um céann na críce ar cloinn Cearmacha, asur duob-
 raodar-ran go uciubraoair breac áimhigin a noearbriácar
 1305 féin dóib asur óá mbeireacé breac éasóir oirra, go muirb-
 roir tré uaroiúeacé é. Ir i breac ríuag áimhigin ar cloinn
 Míleac triall car a n-aír go hinnbeair Scéine, ir iao féin
 go lion a ríuag oo uil 'n-a longáib asur uil fear naoi
 uonon ran muir amac, asur óá roicéacé leo ceacé: uir

called Fodla." They proceeded thence to Uisneach in Meath, where they met Eire. The poet asked her her name. "Eire is my name," said she, "and it is from me that this island is called Eire." And as a record of the above events is this stanza from the poem beginning, "Let us relate the origin of the Gaels":

Banbha on Sliabh Mis, with hosts
 Faint and wearied;
 Fodla on Sliabh Eibhlinne, with groanings;
 Eire on Uisneach.

These three queens were the wives of the three sons of Cearmad, and some seanchas say that there was no division of Ireland into three equal parts among the sons of Cearmad, but that each of the sons held it for a year in turn; and the name the country bore each year was the name of the wife of him who held the sovereignty that year. Here is a proof of this alternation of sovereignty:

Every year by turns
 The chiefs held the kingdom;
 Eire, Fodla, and Banbha,
 The three wives of the very strong warriors.

The sons of Milidh proceeded thence to Tara, where they met the three sons of Cearmad, to wit, Eathur, Ceathur, Teathur, with their magic host; and the sons of Milidh demanded battle or a right to the sovereignty of the country from the sons of Cearmad, and these replied that they would act towards them according to the judgment of Aimhirgin, their own brother, and that if he delivered an unjust judgment against them, they would kill him by magic. The judgment Aimhirgin gave regarding his brothers and their host was that they should return to Innbhear Sceine, and that they should embark with all their host and go out the distance of nine waves on the high sea, and if they succeeded in coming to land again in spite of

1310 o'áimídeoin Tuaeá De Danann ceapc na críche oo beic aca.
 Agus oo ba lór lé Tuaeáib De Danann rin, óir oo meaf-
 avar go oíocfao va noíaoídeacé fén gan a léigean cap
 a n-aif von críc éáona go bráé.

XXII.

lomtúra éloinne Míleao crialloir cap a n-aif go
 1315 hinnbear Scéine, ir céio ríao 'n-a longáib feao naoi oíonn
 ran muir amac, amail oo oíouig áimírigin oóib. Mar oo
 éonncavar oíaoíte Tuae De Danann íao-ran ar an muir,
 oo éógavar goot gáibteac gíntelíoe oo éuir anfao ar
 an muir; agus avubairc Donn mac Míleao gur goot
 1320 oíaoídeacá í. "Ir eao," ar áimírigin. Leir rin céio
 Arannán róirer éloinne Míleao ran reolérann ruar, agus
 lé ronnoo va oíug an goot cuicir Arannán ar élaráib na
 luinge, gur marbaó amlaio rin é. Agus leir rin oo óealuig
 luarfao na garbgoíte an long 'n-a raibe Donn ré cac,
 1325 agus go gur oo éir rin oo bácao é fén ir luic na luinge
 mar don rir, mar acá ceárrar ar ríeo oo laoeáio agus
 cúigear taoirac, mar acá bile mac brige áimíoc feabrúao
 buan brear ir buaíoe agus oá mnaoi óeas agus ceárrar
 amur agus oéar ré hionmíam, caogao macaom ar valtaoar;
 1330 agus ir é áit 'n-ar bácao íao ag na Duíacáib ré ráioítear
 Teac Duinn i n-iaréar muman. Agus ir ó Donn mac
 Míleao oo bácao ann gairmítear Teac Duinn oe. Gonaó
 ag fairnéir báir Duinn ir na n-uaral-ro oo bácao mar don
 rir acá eoáio ó floinn ran buain varab corac: Tóirig
 1335 na luinge cap lear. Ag ro mar avoir:

Donn ir bile buan a bean,
 Oil ir áimíoc mac Míleao,
 buar brear buaíoe go mbloio,
 oo bácao ag Duíacáib.

1340 Ir mac Míleao, ionomíro, oo rcar an c-anfao an long 'n-a
 raibe rir an gcaiblac ir oo cuirao i n-iaréar Ueármuman

the Tuatha De Danann, they were to have sway over the country. And the Tuatha De Danann were satisfied with this, for they thought that their own magic would be able to prevent them from returning ever again to the country.

XXII.

As to the sons of Milidh, they returned to Innbhear Sceine, and went out on the high sea, the space of nine waves, as Aimhirgin directed them. When the druids of the Tuatha De Danann saw them on the sea, they raised a terrific magic wind which caused a great storm at sea; and Donn son of Milidh said that it was a druidical wind. "So it is," said Aimhirgin. Thereupon Arannan, the youngest of the sons of Milidh, climbed the mainmast, and, by reason of a gust of wind, he fell to the ship's deck, and thus was killed. And forthwith the rocking of the tempest separated from the rest the ship in which Donn was, and soon after he was himself drowned, and the ship's crew along with him, twenty-four warriors in all, and five leaders, to wit, Bile son of Brighe, Airioch Feabhruadh, Buan, Breas, and Buaidhne, with twelve women and four servants, eight oarsmen, and fifty youths in fosterage; and the place where they were drowned is Dumbacha, which is called Teach Duinn, in west Munster. And it is from Donn son of Milidh, who was drowned there, that it is called Teach Duinn. And it is the death of Donn and of those nobles who were drowned with him that Eochaidh O'Floinn narrates in the poem beginning, "The leaders of those over-sea ships." Thus does he speak :

Donn and Bile and Buan, his wife,
Dil and Airioch son of Milidh,
Buas, Breas, and Buaidhne, the renowned,
Were drowned at Dumbacha.

The ship in which was Ir son of Milidh was also separated from the fleet by the storm; and it was driven ashore in

1 ucír í; sur bátad ír ann asur sur haónaicead as Sceilis
míicíl é, amáil aoeir an t-ugóar céadna :

1346

Amhrigin file na bpeap
marb i gcaé bile tómead;
marb ír as Sceilis na gcál,
's ír marb ran leing arannán.

ḡadair éireamón, go gcuro von luingear mar don nír, lám
clé né héirinn go ráinís bun lnnbeir Colpa né ráiróear
1350 Ohoicead áta. Ír uime trá ḡairóear lnnbeir Colpa von
adainn rin, vo bñis surab innce vo bátad Colpa an
Cloróim mac Milead as ceact i ucír ann mar don né
héireamón mac Milead. Ír pollur ar rin sur bátad
cúigear vo éloinn míleat pul vo beanaoar fealb éireann
1355 vo tuataib Dé Danann; ḡonad uime rin vo rinne file
éigin an rann-ro:

1360

Vo bátad cúigear oíob rin
vo élannaib meapa mírb;
i gcuancaib éireann na rann,
lé ohaorbeact tuat Dé Danann:

mar atá Donn ír ír, Airioé Feabhraó, Arannán ír Colpa
an Cloróim, ionnur nac raibe beo von éloinn céadna né
linn na héireann vo buain vo tuataib Dé Danann act
trúir, mar atá ébeir éireamón ír Amhrigin. Iomctúra na
1365 ohruinge oile vo macaib Milead rángadair i ucír i nlnnbeir
Scéine, mar atá ébeir go n-a fúirinn féin vo cadlac.
Tarla éire bean míic ḡréine ar Sliab Mír nír i gcionn tri
lá iar oteact i ucír oíob, asur ír ann rin tugaó Cat Sléibe
Mír ioir iao féin ír Tuata Dé Danann, áit ar éuit fáir
1370 bean úin mic Uíge, asur ír uáite ráiróear Gleann fáir
nír an ngleann atá ar Sliab Mír va ngairóear anú
Gleann fáir; ḡonad va beairbuḡad rin aoeir an file an
rann-ro:

1375

Gleann fáir 'r é an forur fíor,
ḡan imrearan ḡan imfíom;
fáir ainm ná mná lúaróear linn,
vo marbad ír n mórglinn.

the west of Desmond ; and there Ir was drowned, and he was buried at Scellig Mhichil, as the same author says:

Aimhirgin, poet of the men,
Was killed in the Battle of Bile Theineadh ;
Ir died in Scellig of the warriors,
And Arannan died in the ship.

Eireamhon, accompanied by a division of the fleet, proceeded, having Ireland on the left, to the mouth of Innbhear Colpa, which is called Droichead Atha. Now, the river is called Innbhear Colpa, from Colpa of the Sword, son of Milidh, having been drowned there as he was coming ashore with Eireamhon son of Milidh. It is plain from this that five of the sons of Milidh were drowned before they took possession of Ireland from the Tuatha De Danann ; hence some poet composed this stanza :

Five of these were drowned,
Of the swift sons of Milidh,
In the harbours of Ireland of the divisions,
Through the magic of the Tuatha De Danann :

these are Donn and Ir, Airioch Feabhruadh, Arannan, and Colpa of the Sword ; so that when these sons wrested Ireland from the Tuatha De Danann, there were only three of them surviving, to wit, Eibhear, Eireamhon, and Aimhirgin. As to the remainder of the descendants of Milidh, to wit, Eibhear with his own division of the fleet, they landed at Innbhear Sceine. They met Eire, wife of Mac Greine, on Sliabh Mis three days after they had landed, and there the Battle of Sliabh Mis took place between them and the Tuatha De Danann, in which fell Fas wife of Un son of Uige, and from her the name Gleann Fais is given to the glen which is in Sliabh Mis, and is called at present Gleann Fais ; and it is to bear testimony to this that the poet composed this stanza :

Gleann Fais, true is the derivation,
Without error or difficulty ;
Fas the name of the woman I refer to
Who was killed in the great glen.

Ír ran cáit céadna do tuit Scota bean míleab, aghur von
leir tuaid von ngleann roin atá sí adlaicte, láim ré muir;
1380 aghur ír do fuiriuigha a báir ír a fearca atáir an dá rann-
ro ríor ar an laoir céadna:

Ír ran gcat roin fóir, ní déil,
fuar Scota báir ír bitéir;
ó nac mairneann i gclí éain
1385 fuair a marbad ran gleann-rain.

De rin atá ran leir tuaid
fearc Scota ran nglionn nglanfar;
íoir an sliab láim ré linn
ní cian do éirí ón gcomling.

1390 Fá hé rin an céadcat tugad íoir macaib míleab ír tuata
Dé Danann, amail aoir an laoir céadna:

Céadcat mac míleab go mblar,
ar uceat a hearráinn éatcair,
as sliab mair fá mana leoin,
1395 ír forur rir ír ríreoir.

Ír iao an diair ban úo do luaidéamar, mar atá Scota ír
fáir, aghur an dá úraoi ba vearrcairéte aca, mar atá uar
ír éiríar, uream ba tárcamla o' fine gaeoir uar tuit ran
cáit roin. Áit cia do marbad trí céad uoir, gíreab do
1400 marbad leo-ran veir gcead do tuataib Dé Danann aghur
cuirio i raon maoma amail réin iao; aghur gabair éire .i.
bean míc gneine veireab oira aghur triallair go tailltean
aghur noctair a uáil do éloinn éarrmava. Anao iomoirro
míc míleab ar láirreac an cáta, as adnacal na oruinge
1405 da muinntir do marbad, ír go háiréte as adnacal an dá
úruad; gonaó aire rin do rinne an file na roinn reancura-
ro ríor:

fágham ran mairin sliab mair,
fuaramar as ír aicir;
ó élanab an daída uirinn
1410 do lannab calma comluinn.

In the same battle fell Scota wife of Milidh ; and it is in the north side of that glen, beside the sea, she is buried ; and as a proof of her death and of her burial-place, we have the two following stanzas from the same poem :

In this battle also, I will not deny,
Scota found death and extinction ;
As she is not alive in fair form,
She met her death in this glen.

Whence there is in the north side
The tomb of Scota in the clear, cold glen,
Between the mountain and the sea ;
Not far did she go from the conflict.

This was the first battle that took place between the sons of Milidh and the Tuatha De Danann, as the same poem says :

The first battle of the famed sons of Milidh,
On their coming from Spain of renown,
At Sliabh Mis there was cause of woe ;
It is certain history and true knowledge.

The two women we have mentioned, to wit, Scota and Fas and their two most accomplished druids, that is, Uar and Eithiar, were the most celebrated of the race of Gaedheal who fell in that battle. But though three hundred of them were slain, still they slew ten hundred of the Tuatha De Danann, and thus routed them ; and Eire wife of Mac Greine followed in their wake, and proceeded to Taillte, and related her story to the sons of Cearmad. Now, the sons of Milidh remained on the field of battle, burying those of their people who were slain, and in particular burying the two druids. It is with reference to this that the poet composed the following historical stanzas :

In the morning we left Sliabh Mis ;
We met with aggression and defiance
From the sons of the noble Daghadh,
With strong battle-spears.

1415

Do cuiríom cat go calma
 Ar fíabhaib inre banna;
 Dar tuit veid gcéad ceann i gceann
 Linn do tudaib Dé Danann.

1420

Sé caogad fear dar n-áim-ne
 Do fluaḡ ábhal Earpáinne,
 As rin a oconáir dar fluaḡ,
 Ré hearbair an dá deaḡbruid:

1420

dar aḡur eithir na n-eac
 ionthain viar bána deimneac;
 leac ór a leactaib go lom,
 'n-a bpeartaib féine fágdom.

Octar iomorro do tairdeacáib an tfluaḡ do tuit ar
 1425 muir lé oraoirdeact tudaite Dé Danann, amail aubhamar
 tuar, mar atá ír i Sceilig Míchl, Arannán ar an reolánn
 Donn go n-a cúigear tairdeac ar n-a mbácaó as Teac
 Duinn. Do tuiteadar fór oct ríogha ann .i. viar víob
 mar don pé Donn, mar atá buan bean bíle, ír Dil ingean
 1430 míleac Earpáinne, bean ír rúir Duinn. Do bácaó iomorro
 Scéine bean áimurigin i n-linnbear Scéine, gonaó uaithe
 ḡairmtear linnbear Scéine von ábainn atá i gCiarráide.
 Fuair fial bean luḡair mic íota báir do náire ar bfaicir
 a nocta da céile ar vteact ó ínmáí ví; gonaó uaithe
 1435 ḡairmtear linnbear féile von ábainn rin ó foir i le;
 do marbaó fór Scota ír fár i gCat Sléibe Mír, amail
 aubhamar tuar. Do éasadar fór viar eile víob, mar
 atá bean ír ír bean Muirteimne mic bneogáin; gonaó iao
 rin na hoct ríogha ír na hoct vtaoirḡ do cailleac do
 1440 fluaḡ éloinne míleac ó tairde i néirinn víob go cur áta
 Tailtean. As ro ríor anmanna an móirfeirir rin ban
 ír fearr táinig lé macaib míleac i néirinn do péir an
 leabair ḡabála: Scota Tea fial fár liobha Oúba aḡur
 Scéine. As ro ríor ruidiugac an treancáir. air rin, aḡur

We boldly gave battle
To the sprites of the isle of Banbha,
Of which ten hundred fell together,
By us, of the Tuatha De Danann.

Six fifties of our company
Of the great army of Spain,
That number of our host fell,
With the loss of the two worthy druids :

Uar and Eithiar of the steeds,
Beloved were the two genuine poets :
A stone in bareness above their graves,
In their Fenian tombs we leave them.

Eight also of the leaders of the host fell at sea through the magic of the Tuatha De Danann, as we have said above, namely, Ir at Sceilig Mhichil; Arannan, from the mainmast; Donn with his five leaders, who were drowned at Teach Duinn. Eight royal ladies also fell there, two of them with Donn, namely, Buan wife of Bile, and Dil daughter of Milidh of Spain, wife and kinswoman of Donn. There were also drowned Sceine wife of Aimhirgin, in Innbhear Sceine, and from her the name Innbhear Sceine is given to the river which is in Kerry. Fial wife of Lughaidh son of Ioth died of shame on her husband seeing her naked as she returned from swimming; and from her that river has ever since been called Innbhear Feile; Scota and Fas were also slain in the Battle of Sliab Mis, as we have said above. Two others of them also died, namely, the wife of Ir and the wife of Muirtheimhne son of Breoghan. These then are the eight princesses and the eight leaders that perished out of the host of the descendants of Milidh from their coming into Ireland up to the Battle of Tailte. Here are the names of the seven principal women who came to Ireland with the sons of Milidh, according to the Book of Invasions: Scota, Tea, Fial, Fas, Liobhra, Odbha, and Sceine. It is in the following manner the seancha sets forth this, and states who was

1445 CIA AN FEAR DO BÍ AG SÁC MHAOI OÍOD AG AR MAIR A FEAR
AG TEACHT I NÉIRINN OÍOD.

Seacht mná i fearr cáimh : le
lé macaib míleab uile :
Tea fial fár, fearrúe de,
1450 Liobna Oóda Scot Scéine.

Tea bean éireadhóin na n-eac,
i fial fór fá bean lúgdeac ;
fár bean úin mc Oise iar rin,
agus Scéine bean ainmighin.

1455 Liobna bean fúar, caom a bla,
scota an doncuíra i f Oóda ;
ag rin na mná naéar mear
cáimh lé macaib míleab.

1460 Iomtúra cloinne míleab, an orong oíod cáimh : uir le
héidear, lér cuiread Cat Sléide Mir, triallair i noail
éireadhóin go bun linnir Colpa ; agus mar rángadar a
céile ann rin do fógadar cat ar trí macaib Cearmada
i ar tuaitaid Dé Dannon ar céana. I ar ann rin do
cuiread Cat Taillean eatorra agus do cuaid an bhirad
1465 ar cloinn Cearmada ag macaib míleab áit ar tuic Mac
Shéine lé haimighin, Mac Cuill lé héidear, agus Mac
Céac lé éireadhóin, amail veir an feandá :

Acrocair Mac Shéine seal
i uTaillean lé haimighin ;
1470 Mac Cuill lé héidear an óir,
Mac Céac do láim éireadhóin.

Do tuicadar fór a uir ríogha ann, mar acá éire i
fóola i bándá ; gonad uime rin i r da deardad cia an
oream lér tuicadar, do rinne an feandá an rann-ro :

1475 Fóola lé heacan go n-uail,
lé caicér bándá go mbeir :
éire rinne lé Suighe iar rin
i r iad oídeada an óir rin.

1480 Tuicir iomorro uiróir fíuag tuac Dé Dannon ar céana
agus ar mbeir ag leannáin na ruaghe do fíuag mac

married to each of the women whose husband was alive on their coming to Ireland :

The seven chief women who came thither
With all the sons of Milidh,
Tea, Fial, Fas, to our delight,
Liobhra, Odhbha, Scot, Sceine ;

Tea wife of Eireamhon of the steeds,
And Fial too, the wife of Lughaidh,
Fas wife of Un the son of Oige next,
And Sceine wife of Aimbirgin,

Liobhra wife of Fuad, noble her renown, ✓
Scota the marriageable, and Odhbha
These were the women who were not giddy,
Who came with the sons of Milidh.

As to the descendants of Milidh, the company of them who landed with Eibhear and fought the Battle of Sliab Mis went to meet Eireamhon to the mouth of Innbhear Colpa ; and when they came together there, they gave warning of battle to the sons of Cearmad and to the Tuatha De Danann in general. It was then that the Battle of Tailte took place between them ; and the sons of Cearmad were defeated by the sons of Milidh, and there fell Mac Greine by Aimbirgin, Mac Cuill by Eibhear, and Mac Ceacht by Eireamhon, as the seancha says :

The bright Mac Greine fell
In Tailte by Aimbirgin,
Mac Cuill by Eibhear of the gold,
Mac Ceacht by the hand of Eireamhon.

Their three queens also fell, namely, Eire, Fodla, and Banbha. Hence, and to state by whom they fell, the seancha composed this stanza :

Fodla slain by Eatan the proud ;
Banbha by Caicher the victorious ;
Eire then slain by Suighre :
These are the fates of this trio. ✓

Now the greater part of the host of the Tuatha De Danann also fell ; and while the host of the sons of Milidh were

Míleadó ran aitho buó tuaid marbhtar ran córaídeacht roin
 oá tsoiread vo fluaig mac Míleadó, mar atá Cuailgne mac
 b'neogáin ar Sliab Cuailgne aghur fuao mac b'neogáin
 ar Sliab fuao.

XXIII.

- 1485 Tar éir iomorro Tuat Dé Danann vo díbir, ir na
 héireann vo beir ar a gcumar féin aca, roinnir éibear ir
 éireamón éire eatorra; aghur vo péir oruinge ré reanúr,
 ir i roinn vo rinnead eatorra, an leat tuaid vo beir ag
 éireamón ó bóinn ir ó sruib b'roin buó tuaid; ir ón
 1490 teorainn céadna buó deir go Tuinn Clíodna ag éibear.
 Ag ro mar aoir an reanra ar an roinn-re. Éireamón
 ir éibear aitho, corac na uaine:

- 1495 ar an leat tuaid, beir gan b'roin,
 gabair an flait éireamón
 ó sruib b'roin, buadac an roinn,
 tar gac mbuoin go bóinn.

- 1500 éibear mac míleadó go raó
 vo gab an leat deir reanra;
 ó bóinn fuair, fá c'roba an roinn,
 go tuinn ingine Seanroinn.

- Téir iomorro cúigeir vo príom'tsoireadacáib fluaig mac
 míleadó lé héireamón ar a m'ir féin von roinn, aghur gab-
 aio fearann uaid, aghur vo rinne gac neac oíob úinporc
 'n-a roinn féin von fearann. Ag ro an cúigeir tsoiread
 1505 vo gab lé héireamón, mar atá aithirgin foirtean Séadga
 Sobairce ir Suirge. Ag ro rior na príogáca vo cógbad
 lé héireamón ir lé n-a cúigeir tsoiread. Ar uir vo
 cógaib ré féin Ráit beiteac i n'airgeator ar buad na
 feoir i n'oruinge. Vo cógaib f'or aithirgin Turlac Innbir
 1510 M'oir. Vo cógbad lé Sobairce Uín Sobairce. Vo cóg-
 bad lé Séadga Uín Deilgine i g'ic Cuilann. Vo

in pursuit of them towards the north, two leaders of the Milesian host were slain, namely, Cuailgne son of Breoghan on Sliabh Cuailgne, and Fuad son of Breoghan on Sliabh Fuaid.

XXIII.

When they had expelled the Tuatha De Danann, and brought Ireland under their own sway, Eibhear and Eireamhon divided the country between them; and, according to some historians, the division made between them was this: Eireamhon to have the northern half from the Boyne and from the Srubh Broin northwards, and Eibhear from the same boundary southwards to Tonn Cliodhna. Thus does the seancha speak of this division—"Eireamhon and noble Eibhear" is the beginning of the poem:

On the northern side, an event without sorrow,
Eireamhon took sovereignty
From the Srubh Broin, noble the division,
Over every tribe to Boyne.

Eibhear, the prosperous son of Milidh,
Possessed the excellent southern half
From the Boyne, strong the division,
To the wave of Geanann's daughter.

Now, five of the principal leaders of the host of the sons of Milidh went with Eireamhon to his division, and received territory from him; and each of them built a stronghold in his own portion of the territory. The five leaders who went with Eireamhon are Aimhirgin, Goistean, Seadgha, Sobhairce, and Suirghe. Here follow the royal forts that were built by Eireamhon and by his five leaders. In the first place he himself built Raith Beitheach in Airgeadros, on the brink of the Feoir in Osruighe. Then Aimhirgin built Turloch of Innbhear Mor; Sobhairce built Dun Sobhairce; Seadgha

tógbað lé fíorfean Caithir Náir. 'Do tógbað lé Suirge
Dún Éadair.

As ro an cúigeair vo fad lé héidear, mar atá Caicéir
1515 Mannacán Én Oige ir Fulmán. 'Do tógbað mar an gcéanna
ráit leir fad n-aon oib. Ar oúr vo tógbað lé héidear
féin Ráit Eoamain i Laidheannmáig; lé Caicéir Dún Inn
i n-iarthar Éireann; lé Mannacán Cumhad Cairrige blaó-
purte; lé hén mac Oige Ráit Airne Suirvo; lé Fulmán Ráit
1520 Cairrige Feada.

Cúig glúine véas ir fíce ó Éidear go hádam, mar aoir
an file:

Cúig glúine véas ré a noafoir,
ir fíce glúin geinealoir,
1525 Tréas féinnead gan cruar um érad
Suar ó Éidear go hádam.

Ir i céadfaid úruiuge oile ré feandúr gurab i roinn
vo rinne Éidear ir Éireamón ar Éirinn, dá Cúigead Mumhan
vo beir as Éidear; Cúigead Connacht ir Cúigead Laidhean
1530 vo beir as Éireamón; ir Cúigead Ulad vo beir as Éidear
mac ír mic Mílead asur as cuir oile vo na taoiréadaid
táinig lé macaid Mílead; ir trioda céad Corca Laidhe
gan Mumhan tear tugadur vo lúgaid mac íota mac
vearbháitar a feandair. Asur ir móire meafaim an céad-
1535 faid rin vo beir fírinnead gurab i Laidhib vo bí príom-
longport Éireamóin, mar atá Ráit Beitead i nAirdgeathor,
Láim ré Feoir, asur fór gurab gan Mumhan go bunadard
vo áitigeadur fliocht Éidir asur fliocht Éireamóin i gConn-
achtaid ir i Laidhib, asur fliocht Ruóruide mic Siéirge
1540 táinig ó Éidear mac ír mic Mílead i nUlltaid. Ón Ruóruide
rin iomorro fírimtear Clanna Ruóruide vo na fíor-Ulltaid-
aid asur fad orong vo na fleachtaid-re vo éad i gcúig-
eadaid a éile vo éeandam fearainn ir fadálair, mar
atá ceact éloinne Ruóruide go Laidhib .i. fliocht Connall

built Dun Deilginse in the territory of Cuala ; Gostean built Cathair Nair ; Suirghe built Dun Eadair.

The following are the five who went with Eibhear, namely, Caicher, Manntan, En, Oige, and Fulman, and each of them similarly built a fort. First, Eibhear himself built Raith Eoamhain, in Laigheanmhagh ; Caicher built Dun Inn, in the west of Ireland ; Manntan built the stronghold of Carraig Bladhruidhe ; En son of Oige built the fort of Ard Suird, and Fulman the fort of Carraig Feadha.

From Eibhear to Adam there were thirty-five generations, as the poet says :

With good upbringing, fifteen
And twenty generations,
The tribe of brave men lavish of herds
Up from Eibhear to Adam.

Other seanchas are of opinion that the division of Ireland made by Eibhear and Eireamhon was this : Eibhear to have the two provinces of Munster ; Eireamhon the province of Connaught and the province of Leinster ; and Eibhear son of Ir, son of Milidh, and others of the leaders who came with the sons of Milidh, to have the province of Ulster ; and the cantred of Corca Laighdhe, in south Munster, they gave to Lughaidh son of Ioth, the son of their grandfather's brother. This opinion I am the more disposed to accept as true, as it was in Leinster that Eireamhon's chief stronghold was situated, namely, Raith Beitheach in Airgeadros beside the Feoir, and also because the descendants of Eibhear originally settled in Munster, the descendants of Eireamhon in Connaught and Leinster, and the descendants of Rudhruidhe son of Sith-righe, who sprang from Eibhear son of Ir, son of Milidh, in Ulster. It is from this Rudhruidhe that the name Clann Rudhruidhe is given to the real Ultonians, and to every section of their descendants who went into each other's provinces to seize upon land and to make conquests, such as the coming of the children of Rudhruidhe to Leinster

- 1545 Céapnais 1 Laoisgí a gúir flioct feargúra mic Róis 1
 gConmáicne Connacé ir 1 gCorca Moruaó ir 1 gCiarraíóe
 Mumán, a gúir muinntear Ouidióir do flioct Cairbhe Cluit-
 eadair mic Concórb do flioct Labraíó loingisgí, a gúir
 muinntear Ríain do flioct Caéaoir móir, ó laigníb cán-
 1550 gaoar don Mumáin. Ir cian o'éir na ponna-ro do rinne
 éibear ir éireamón ar éirinn rángaoar na foirne rin
 ar a gcriódaib féin 1 ucírib oile 1 néirinn. Ir pollur fór
 gurab ré linn Muireadaisg Tírig do éaoar na trí Colla
 go n-a mbráidrib ó Connacédaib do éeanaím gabáldaí
 1555 ar ullcaib, gur éeanaoar roinn móir do Cúigeaó Ulaó óioó
 ar éigin, mar atá Moódaírn Uí mac Uair ir Uí Cúiméaínn
 go bfuilío orong móir óioó na háitcuígaó anú, mar atá
 Raígnall mac Samáirle íarla Antrium nó naonopoma ó
 Colla Uair; Mas Uíoir Mas Maégaíma ir ó hAnnluaín
 1560 ó Colla Dá Crioó.

- Ir ré linn Cormaic mic Airt fór cángaoar Déirig .i.
 cine do flioct éireamóin, don Mumáin, gur gabaoar fear-
 ann innce. Ir ré linn iomorroí fíacáio Muilleadain mic
 Eogain móir mic Oilíolla Óluim do beit 1 ríogaé Mumán
 1565 cáinig Cairbhe Múrc, ouine uaral do flioct éireamóin, ré
 ván go fíacáio, go bfuair a bfuil o' fearann ó Slige Dála
 .i. Dealaó móir Orruige go Cnoc Áine Cliaó 1 nousaí a
 óana, amail léagtar 1 leabdar aró macá, a gúir ir ón
 gCairbhe Múrc-ro gairítear Múrcruíóe Tíre don dá
 1570 Urimumáin. A gúir go gíroo na éir rin rángaoar cuio do
 fíol éibir mar atá flioct Cormaic Gaileang 1 gConnacédaib,
 mar atáio Gaileangá ir Luigne, a gúir ir do flioct ó heaóra
 ir ó Gaóra ran leit éuaíó. A gúir mar rin na gac aicme ir
 na gac cinéal oile ráinig 1 ucir oile 1 néirinn, ní do bícin
 1575 na ponna do rinne éibear ir éireamón do éaoar ionnta;

to wit, the descendants of Conall Cearnach to Laoighis, and the descendants of Fearghus son of Rogh to Conmhaicne of Connaught, and to Corca Moruadh and Ciarraidhe in Munster and the family of Duibhidhir of the race of Cairbre Cluitheachar son of Cuchorb of the progeny of Labhraidh Loingseach, and the family of Rian of the race of Cathaoir Mor, who came from Leinster to Munster. It was long after this division which Eibhear and Eireamhon made of Ireland that these tribes went from their own territories into other districts in Ireland. It is also well known that it was in the time of Muireadhach Tireach that the three Collas with their kinsmen left Connaught to win conquests from the Ultonians, and wrested by force from them a large portion of the province of Ulster, namely, Modhairn, Ui Mac Uais and Ui Chriomhthainn ; and many of their descendants hold possession of these to-day, as Ragnall son of Samhairle, Earl of Antrim, or Aondrom, descended from Colla Uais ; Mag Uidhir Mag Mhathghamhna and O Hannluain descended from Colla Da Chrioch.

In the time of Cormac son of Art, also, the Deisigh, a tribe of the race of Eireamhon, came to Munster and acquired territory there. And it was while Fiachaidh Muilleathan son of Eoghan Mor, son of Oilill Olum, was king of Munster, that Cairbre Musc, a nobleman of the race of Eireamhon, brought a poem to Fiachaidh, and obtained all the land that lies between Slighe Dhala, that is, Bealach Mor Osruighe and Cnoc Aine Cliach, as a reward for his poem, as we read in the Book of Ard Macha ; and it is from this Cairbre Musc that the name Muscruidhe Tire is given to the two Ormonds. And soon after this, some of the race of Eibhear came to Connaught, namely, the descendants of Cormac Gaileang, that is, the Gaileanga and the Luighni, of whom are O Headhra and O Gadhra in the northern half. And so it was with every family and tribe who migrated to another district in Ireland, it was not because of the division made by

ΔΣΥΡ ΟΑ ΡΕΙΡ ΡΙΝ ΜΕΑΡΑΙΜ ΑΝ ΞΕΑΡΦΑΙΟ ΘΕΙΘΕΑΝΑΪ ΟΟ ΔΕΙΤ
 ΡΙΡΙΝΝΕΑΪ; ΟΙΡ ΝΙ ΗΙΝΜΕΑΡΤΑ ΣΥΡΑΒ ΡΑΝ ΜΙΡ ΡΑΙΝΙΣ ΕΙΘΕΑΡ
 'Ν-Α ΘΡΥΙΛ ΔΙΡΓΕΑΘΟΡ ΟΟ ΤΩΙΣΕΘΑΘ ΕΙΡΕΑΜΟΝ Α ΞΕΑ-
 ΡΡΙΟΜΗΡΑΙΤ, ΜΑΡ ΑΤΑ ΡΑΙΤ ΔΕΙΤΕΑΪ Ι ΝΔΙΡΓΕΑΘΟΡ. ΟΙΜΕ
 1500 ΡΙΝ ΜΕΑΡΑΙΜ ΣΥΡΑΒ 'Ν-Α ΜΙΡ ΡΕΙΝ ΟΟ ΡΙΝΝΕ Ι, ΔΣΥΡ ΟΑ ΡΕΙΡ
 ΡΙΝ ΣΥΡΑΒ ΟΟ ΡΟΙΝΝ ΕΙΡΕΑΜΟΝ ΚΥΙΣΕΑΘ ΛΑΙΣΕΑΝ, ΑΜΑΙΛ
 ΑΘΕΙΡ ΑΝ ΞΕΑΡΦΑΙΟ ΘΕΙΘΕΑΝΑΪ.

ΤΑΡΙΑ ΡΙΛ ΡΟΓΛΥΜΕΤΑ ΙΡ ΚΡΥΙΤΙΡΕ ΚΕΟΙΛΔΙΝΝ .Ι. ΚΙΡ ΜΑΚ
 ΚΙΡ ΑΝ ΡΙΛ, ΔΣΥΡ ΟΝΑΟΙ ΑΝ ΚΡΥΙΤΙΡΕ, ΑΡ ΑΝ ΟΡΥΙΝΣ ΤΑΙΝΙΣ
 1505 ΛΕ ΜΑΚΑΙΘ ΜΙΛΕΑΘ Ι ΝΕΙΡΙΝΝ; ΔΣΥΡ ΔΟΥΘΑΙΡΤ ΕΙΘΕΑΡ ΣΥΡΑΒ
 ΔΙΣΕ ΡΕΙΝ ΟΟ ΔΕΙΟΙΡ; ΔΟΥΘΑΙΡΤ ΕΙΡΕΑΜΟΝ ΞΕΑΝΑ ΣΥΡΑΒ
 ΔΙΣΕ ΡΕΙΝ ΟΟ ΔΕΙΟΙΡ. ΑΪΤ ΞΕΑΝΑ ΙΡ Ε ΟΡΟΥΣΑΘ ΟΟ ΞΥΑΙΘ
 ΕΑΤΟΡΡΑ Α ΡΟΙΝΝ ΡΕ ΞΕΙΛΕ ΤΡΕ ΚΡΑΝΝΕΥΡ ΟΟ ΞΥΡ ΟΡΕΤΑ; ΔΣΥΡ
 ΚΥΙΤΙΡ ΚΡΑΝΝ ΕΙΘΙΡ ΑΡ ΑΝ ΟΙΡΡΕΘΕΑΪ ΔΣΥΡ ΚΡΑΝΝ ΕΙΡΕΑΜΟΝ
 1500 ΑΡ ΑΝ ΘΡΙΛΕ; ΣΟΝΑΘ ΔΣ ΡΑΙΡΝΕΙΡ ΑΝ ΙΜΠΕΑΡΑΙΝ-ΡΕ ΑΤΑΙΟ
 ΝΑ ΡΟΙΝΝ-ΡΕ ΡΙΟΡ Α ΡΡΑΛΤΑΙΡ ΞΑΙΡΛ:

ΟΟ ΞΥΙΡΡΙΟΘ ΚΡΑΝΝΕΟΡ ΣΟ ΚΟΙΡ
 ΑΡ ΑΝ ΟΙΑΓ ΡΟΔΑΝ ΡΟΙΟΜΟΙΡ;
 ΣΟ ΡΑΙΝΙΣ ΟΟΝ ΡΙΟΡ Α ΡΟΕΑΡ
 1505 ΑΝ ΚΡΥΙΤΙΡΕ ΚΟΙΡ ΚΟΙΜΘΕΑΡ.

ΡΑΙΝΙΣ ΡΟΡ ΟΟΝ ΡΙΟΡ Α ΟΥΑΡΘ
 ΑΝ Τ-ΟΛΛΑΜ ΣΥΡ ΑΝ ΟΛΛΔΥΑΙΘ;
 ΣΟΝΑΘ ΟΕ ΡΙΝ ΡΑΙΝΙΣ ΡΜΑΪΤ
 ΟΡΡΟΑΝ ΔΣΥΡ ΟΛΛΑΜΜΑΪΤ,

1600 ΤΕΡΟΔΙΝΝΕΑΡ ΚΥΙΛ ΚΑΟΙΜΕ ΟΡΕΑΝΝ
 Ι ΡΟΕΑΡ Ι ΡΟΕΙΡΤΕΑΡΤ ΕΙΡΕΑΝΝ;
 ΙΡ ΑΜΗΛΑΘ ΔΙΑΓ ΣΟ ΒΡΑΪΤ ΜΒΡΑΓ,
 ΑΜΑΙΛ ΑΤΑ ΡΑΝ ΡΕΑΝΕΑΡ.

ΤΑΝΓΑΘΑΡ ΞΕΙΤΡΕ ΜΟΓΑΙΘ ΡΙΞΕΑΘ ΛΕ ΜΑΚΑΙΘ ΜΙΛΕΑΘ Ι
 1605 ΝΕΙΡΙΝΝ, ΔΣΥΡ ΟΟ ΔΕΑΝΑΘΑΡ ΞΕΙΤΡΕ ΜΑΙΣΕ ΡΙΞΕΑΘ Α ΚΟΙΛ ΙΑΡ
 ΟΥΕΑΪΤ Ι ΝΕΙΡΙΝΝ ΟΟΙΘ, ΔΣΥΡ ΙΡ ΥΑΤΑ ΡΕΙΝ ΑΙΝΜΝΙΣΤΕΑΡ ΝΑ
 ΜΑΙΣΕ ΡΙΝ. ΔΣ ΡΟ ΑΝΜΑΝΝΑ ΝΑ ΘΡΕΑΡ ΡΟΙΝ: ΔΙΘΝΕ ΔΙ
 ΑΡΑΛ ΜΕΙΘΕ ΜΟΡΘΑ ΜΙΘΕ ΚΥΙΘ ΚΛΙΥ ΚΕΑΡΑ ΡΕΙΡ ΣΛΑΝ
 ΛΕΙΣΕ ΛΙΤΡΕ ΛΙΝΕ ΛΙΣΕΑΝ ΤΡΕΑ ΟΥΛΑ ΔΘΑΡ ΔΙΡΥ ΟΕΙΡΕ

Eibhear and Eireamhon they migrated ; and hence I consider the last-mentioned opinion correct ; for it is not likely that it was in the portion which fell to Eibhear in which Airgeadros is situated that Eireamhon would build his first royal fort, that is, Raith Beitheach in Airgeadros. Hence I think that it was in his own portion he built it, and that therefore the province of Leinster belonged to Eireamhon's portion, as the last opinion states.

A learned poet and a melodious harper, the name of the poet being Cir son of Cis, and that of the harper Onaoi, were amongst those who came with the sons of Milidh to Ireland. And Eibhear said that he should have them, while Eireamhon maintained that they should be his. Now the arrangement made between them was to share them with one another by casting lots for them, and the musician fell by lot to Eibhear and the poet to Eireamhon. And as a setting forth of this contest are the following stanzas from the Psalter of Cashel:

They cast lots fairly
 For the noble poetic pair,
 So that to the man from the south fell
 The correct dextrous harper ;

 To the man from the north fell, too,
 The poet of great powers ;
 And hence came away
 Over honour and learning,

 String-harmony of music, beauty, quickness,
 In the south and lower part of Ireland :
 Thus shall it be for evermore,
 As is recorded in the seanchus.

There came to Ireland with the sons of Milidh twenty-four slaves who cleared twenty-four plains from wood after they had come into the country ; and it is from themselves these plains are named. Here are the names of these men : Aidhne, Ai, Asal, Meidhe, Morbha, Midhe, Cuibh, Cliu, Ceara, Reir, Slan, Leighe, Lithfe, Line, Lighean, Trea, Dula, Adhar,

1610 Deala fea feimean agus Seana; agus acáir na hanmanna
roin go cinnte ar na maigib céanna i nÉirinn anú.

Tug fóir Tea iníean Luigheas mic Íochá .i. bean Éireamhón
rá veapa mór oo cógdaíl oi féin i Liachorum né ráirítear
Teamhair anú; agus ir ó Tea iníen Luigheas Zoirítear
1615 Teamhair oon culaig rin .i. mór Tea.

Oo dáuar mic Mileas i gcomplaítear Éireann fead
bliathna go uapla imrearan easorpa rá feild na uapí
noiomonn ir fearr oo bí i nÉirinn .i. Orum Claraig i
griú Máine ir Orum Beiteas i Maonmaig ir Orum
1620 Fingín i gConnacáid. Ir ann rin iomorro cugad cat ior
Éidear ir Éireamhón i nUib fáilge as Uru Uruodain as
tócar ior oá maig i uaplaig Séirille. Oo bhréad o' Éidear
ran cat roin; ir oo marbad é féin ir criar caoiréad oá
muinntir ann mar acá Suirge Sodairce ir Zoirítear. As
1625 ro mar aoir an file ar an ní-re as fáirnéir aódar an
imrearin:

Oo roimroo danda gan bión
Éidear agus Éireamhón,
go uaplaig uadar a mbal,
1630 bliathain gan éiré gan cógad,

Oo ráir bean Éidir na gcat
mun bíd lé Orum caoir Claraig,
Orum Beiteas, Orum Fingín rin,
nac beir donordé i nÉirinn.

1635 Torcáir Éidear, anba an fear,
lé hÉireamhón mac Mileas;
fuair i uaplaig Séirille a gom,
San maroin ar Maig Smeartoin.

As ro mar aoir an file Tanuioe as teacé leir an ní
1640 gceanna:

A éirre danda go mbair,
an fear uaplaig nó an bhréadar,
craeo fáir cairead an cat móir
ar Éidear lé hÉireamhón?

Airiu, Deise, Deala, Fea, Feimhean, and Seara; and these names are precisely the names of these plains in Ireland at this day.

Moreover, Tea daughter of Lughaidh son of Ioth, the wife of Eireamhon, got a fortress built for herself in Liathdhrum which is now called Teamhair; and it is from Tea daughter of Lughaidh that this hill is called Teamhair, that is, the *mur* or house of Tea.

The sons of Milidh ruled Ireland jointly for a year, when a dispute arose between them about the possession of the three best hills in Ireland, namely, Druim Clasaigh in the territory of Maine, Druim Beitheach in Maonmhaigh, and Druim Finghin in Connaught. On that occasion a battle was fought between Eibhear and Eireamhon in Ui Failghe at Bru Bhriodain, at a pass between two plains in the district of Geisill. Eibhear was defeated in that battle; and he himself was slain, together with three leaders of his followers, namely, Suirghe, Sobhairce, and Goistean. The poet treats of this event, setting forth the cause of the dispute, as follows:

Banbha without grief shared
Eibhear and Eireamhon,
Till pride seized their wives,
A year without foray, without war.
The wife of Eibhear of the battles said
That unless she owned the fair Druim Clasaich,
Druim Beithech, Druim Finghin bright
She would not remain a night in Erin.
Eibhear fell, great the man,
By Eireamhon son of Milidh;
He got his death-wound in the land of Geisill
In the morning on Magh Smearthoin.

The poet Tanuidhe, agreeing with the same statement, speaks thus:

Ye bards of renowned Banbha,
Know ye, or can ye tell,
Why the great battle was fought
Against Eibhear by Eireamhon?

1846

inneorao uaim uaid-re sain—
 an fáct fá nveanna an fionghail,
 um éirí thomannaidh san oiream
 i r fearr do bí i néireinn :

1850

Oiream fionghm Oiream claraigh sain,
 Oiream deitead : gconnaidh ;
 'Sa gconnamh rin ní ráb glé,
 tuad an t-ár-ro, a éigre.

XXIV.

Do rioghaib cloinne míleab nua gchrodeamh annro, agus fao a bflaiteara i
 néirinn.

1855

Do shab éireamhón, iar mbeir i gcomflaitear éireann
 ré héibear fead bliadna, flaitear iomlán éireann ceitire
 bliadna véas o' éir marbda éibir i gCaé Airgeadarioir, do
 réir oirunge ré feandur, amail doir an rann-ro :

1860

Ceitire bliadna véas rofear
 o'éireamhón i n-afolaitear ;
 iar gCaé Airgeadarioir go n-ás
 mar an tuic éibear iomlán.

Siúeab i r céadfaib coitceann na feandab nác i gCaé
 Airgeadarioir do marbda éibear acé i gCaé Géirille, amail
 1865 doubramar tuar. I r ré linn éireamhón do rinneab na
 gnioma-ro rior, mar acá Caé Cúile Caicéir i gcionn bliadna
 o' éir marbda éibir ; agus i r ann rin do tuic Caicéir .i.
 caoirac do muinntir éibir, lé haimirgion mac míleab.
 I gcionn bliadna da éir rin, do tuic aimirgion lé héireamhón
 1870 i gCaé bile teineab i gCúlaidh breas ; agus i r ann ran
 mbliadain rin do lingear naoi mbronnacá éile i r trí
 haimirgionna na nOiliolla fá éir i néirinn. An trear
 bliadain da éir rin do tuic fulmán agus Mannacán .i. oiar
 caoirac do muinntir éibir, lé héireamhón i gCaé breogain
 1875 i bfréamhainn. Do lingear oét loca ró éir i néirinn i

I myself will tell you that—
 The reason why he committed the fratricide,
 Because of three low-lying hills,
 The best that were in Erin :

Druim Finghin, fair Druim Clasaigh,
 Druim Beithesach in Connaught;
 In struggling for these, not bright the tale,
 This slaughter was wrought, O bards.

XXIV.

Of the kings of the children of Milidh before the Faith and of the length of their sovereignty in Ireland as follows.

Eireamhon, after being a year in the joint sovereignty of Ireland with Eibhear, held the full sovereignty for fourteen years after Eibhear was slain in the Battle of Airgeadros, according to some seanchas, as this stanza says :

Fourteen years, I know it,
 Did Eireamhon hold chief sovereignty
 After the Battle of Airgeadros with valour,
 Where Eibhear fell outright.

However, the common opinion of seanchas is, that it was not in the Battle of Airgeadros that Eibhear was slain, but in the Battle of Geisill, as we have stated above. It was in the time of Eireamhon that the following events took place. The Battle of Cuil Caicheir, a year after the death of Eibhear, it was there that Caicher, leader of the followers of Eibhear, fell by Aimhirgin son of Milidh; a year after that Aimhirgin was slain by Eireamhon in the Battle of Bile Theineadh in Cuil Breagh; and in that year also the nine Brosnas of Eile and the three Uinnses of Ui nOiliolla burst over land in Ireland. The third year after that Fulman and Manntan, two leaders of the followers of Eibhear, fell by Eireamhon in the Battle of Breoghan in Freamhainn. Eight lakes burst over land in Ireland in the reign of Eireamhon,

bflaitéar éireamóin, mar atá loc Cime, agus Maḡ Spreng
 ainm an macaire tar ar ling an loc; loc buadaiḡ loc
 bága loc Réin loc fionnmáige loc Spéme loc Riad, agus
 Maḡ Maoin ainm an macaire tar a utáinig ní; loc Dá
 1680 Čaoč; laiguib agus loc laos; nlllcaib. An ceatramad
 bliadain da éir rin vo marbad ün én ir Eatan; gcac
 Comruire; Mide lé héireamón, agus vo tógad a bfearta
 ann. An bliadain céadna vo lingeadar na trí Suga fá
 čir; gConnactaib.

1685 Doeiriu orong né feandur gurab é éireamón vo roinn
 cúig cúigeada éireann o' éir báir éibir ar čuro vo na
 taoircaib vo bi aige. Tus ar utúr Cúigead laigean
 vo čriomčann Sciactbeal vo ōomnanncaib, uime uaral
 o' iarmar bfeair mbolz. Tus fór dá Cúigead Mumán vo
 1690 čeithe macaib éibir, mar atá éir Orba fearón ir feartna.
 Tus air Cúigead Connact o' ün mac Oige agus vo Eatan,
 uar taoircač da utáinig leir ón Eairpáinn. Mar an
 gcéadna vo fágaid Cúigead Ulad ag éidear mac ír .i. mac
 a dearbbrácar féin.

1695 Ir i bflaitéar éireamóin iomorro tängadur Čruičniḡ .i.
 Picti, pluag vo čriall ón Tracia, go héirinn; agus vo néir
 Čormaič mic Cuileannáin 'n-a Praltair ir é fát fár fág-
 badar an Tracia tré mar vo čogair Policorpur, ní na
 Tracia, ingean álainn aontuma vo bi ag Suo arotaoircač
 1700 na gČruičnead o' éigniuḡad, agus iao féin i feild buannačta
 na čriče. An n-a brait čeana vo Suo agus da Čruič-
 neaduib go maide an ní ar ti na hingine o' éigniuḡad,
 marbčar leo é, agus tréigio an čir uime rin, agus čriallao
 ó črič go črič go ročtain na ffrangce oóib mar a bfuadadar
 1705 congbaíl buannačta agus feartann ó niḡ ffrangc áit ar
 čogbadar cačair nif a rárbčear Pictauium ó na Pictib .i.
 Čruičniḡ léir tógad i. agus mar vo čualao ní ffrangc
 čeirt rčéime na hingne vo čogair a beir 'n-a leannán leartā

namely, Loch Cime, Magh Sreing being the name of the plain over which the lake burst, Loch Buadhaigh, Loch Bagha, Loch Rein, Loch Fionnmhaighe, Loch Greine, Loch Riach, Magh Maoín being the name of the plain over which it burst; Lough Da Chaoch in Leinster, and Loch Laogh in Ulster. The fourth year after this, Un, En, and Eatan were slain by Eireamhon in the Battle of Comhruire in Meath, and their graves were made there. In the same year the three Sucas burst over land in Connaught.

Some seanchas assert that it was Eireamhon who portioned the five provinces of Ireland among some of the leaders who were with him after the death of Eibhear. First he gave the province of Leinster to Criomhthann Sciathbheal of the Domhnanncha, a noble of the relicts of the Fir Bolg. He gave, moreover, the two provinces of Munster to the four sons of Eibhear, to wit, Er, Orba, Fearon, and Feargna. He gave besides the province of Connaught to Un son of Oige and to Eatan, two leaders who had come with him from Spain. Similarly he left the province of Ulster to Eibhear son of Ir, his own brother's son.

It was in the reign of Eireamhon also that the Cruithnigh, or Picts, a tribe who came from Thrace, arrived in Ireland; and according to Cormac son of Cuileannan, in his Psaltair, the reason of their leaving Thrace was that Policornus, king of Thrace, designed to force a beautiful marriageable daughter of Gud, chief of the Cruithnigh, while these latter were at free quarters in the country. When, however, Gud and his Cruithnigh suspected that the king was about to force the maiden, they slew him, and accordingly quitted the country, and went from country to country till they reached France, where they were quartered and got lands from the king of the French, and there they built a city called Pictavium, from the Picts or Cruithnigh who built it. And when the king of the French heard of the fame of the maiden's

aige féin. Ar n-a clor rin vo *ḡ*uo triallair *ḡ*o lion a
 1710 muinntir ar teitead leir an ingin *ḡ*o héirinn, aḡur ar
 mbeic ar muir dóib, éaḡair an ingean aca; aḡur ḡabair féin
 va éir rin cuan i ninnbeair Sláinge. Tis bea leir an
 ní-re ran céarócaibíoil von céirleabair vo Scair Eaḡailre
 na Sacran, acé amáin *ḡ*o n-abair ḡurab ran caob tuaid
 1715 o' éirinn cángavar i ocir, mar a n-abair: a“ Tarla vo cine
 na bPict ceacé ón Scitia, amail aoircear, i mbeaḡán vo
 luinḡear fáva ran oigian lé reolaó nó lé réirleá na
 nḡaot, cigeacé leac amuis *ḡ*o uile-ḡeoraannaid na bReat-
 aine, ceacé i néirinn, aḡur ar bḡaḡail cinó na Scot pompa
 1720 vo iarraavar ionaó comnuiróce dóib féin ann rin, aḡur ní
 bḡuaraavar.” *ḡ*irleá ní i ocuaircear éireann cángavar
 i ocir, acé aḡ bun lnnbir Sláinge i ḡuan loáa ḡarman,
 amail aoubraamar. Aḡur cáinḡ Crioḡcann Sciacbéal, vo
 bí i ḡceannar laigean ó éireamón an uair rin, 'n-a noáil
 1725 ann rin aḡur vo rinne cáirvear riú.

Ir iao fá caoirḡ von cáblac roin *ḡ*uo aḡur a mac
 Caḡluan; aḡur ir uime vo ceangail Crioḡcann cáirvear riú,
 vo briḡ *ḡ*o raḡavar oronga o' uairlib na bReataine va
 nḡairḡi Tuacá fíotḡa aḡ ḡabáil neir i bḡoḡarḡaid vo
 1730 ḡac leic vo bun na Sláinge. Ir amlaí vo bávar an
 orongroin aḡur neim ar arm ḡac aoin aca, ionnur maó beaḡ
 nó mór an éreacé vo-niḡi leo ní ḡabáó leigear ar biḡ
 ḡreim von oḡar *ḡ*o bḡaḡaó bá. Aḡur vo cualaí Crioḡ-
 cann *ḡ*o raibe oraoi veigeolac va nḡairḡi Troḡtán i
 1735 bḡoḡair na ḡCrioḡcneac vo-béaraó leigear vo féin aḡur va
 muinntir i ḡcoinne na neime vo bíó ar armaib Tuaité
 fíotḡa; aḡur vo fíarriuis vo Troḡtán creá an leigear vo
 véanaó i n-aḡaíó neime arm na oruinge úo vo luairéamar.
 “Cuirḡear leac,” ar Troḡtán, “*ḡ*ri caoḡaó bó maol fionn
 1740 va ḡḡrúó ir cuirḡear an lacé vo ḡeabḡar uacá i loḡ ar

a. Contigit gentem Pictorum de Scythia (ut perhibent) longis navibus
 non multis oceanum ingressam, circumagente flatu ventorum, extra fines
 omnes Britanniae Hiberniam pervenisse, eiusque septentrionales oras
 intrasse, atque inventa ibi gente Scotorum sibi quoque in partibus illius
 sedes petiisse nec impetrare potuisse.

beauty, he sought to have her as a concubine. When Gud heard this, he fled with all his people to Ireland with the maiden; and while they were on the sea the maiden died in their midst; and they themselves afterwards put into port at Innbhear Slainghe. Beda agrees with this, except that he says that it was in the north of Ireland they landed, in the first chapter of the first book of the History of the Saxon Church, where he says: "The Pictish race came from Scythia, as is stated, in a small fleet of long vessels over the ocean, and being driven by the force or blowing of the winds outside all the boundaries of Britain, came to Ireland; and on finding the Scotie race before them, they asked for a place of abode there for themselves, but obtained it not." However, it was not in the north of Ireland they landed, but at the mouth of Innbhear Slainghe in the harbour of Loch Garman, as we have said. And Criomhthann Sciathbheal, who held the sovereignty of Leinster from Eireamhon at that time, came to meet them there, and entered into friendship with them.

The leaders of that fleet were Gud and his son Cathluan; and the reason why Criomhthann entered into friendship with them was because some British nobles, who were called Tuatha Fiodhgha, were making conquests in the Fotharta on either side of the mouth of the Slaney. Such were these people that the weapons of every one of them were poisoned, so that, be the wound inflicted by them small or great, no remedy whatever availed the wounded man, but he must die. Criomhthann heard that there was a skilful druid called Trostan amongst the Cruithnigh who could furnish himself and his people with an antidote against the poison with which the weapons of the Tuatha Fiodhgha were wont to be charged; and he asked Triostan what remedy he should use against the poison of the weapons of those people we have mentioned. "Get thrice fifty white hornless cows milked," said Trostan, "and let the milk got from them be placed in a

Láir an macáine 'n-a gcleáctar lib beic ag comhac riú,
 agus fógair caé orra ar an macáine gcéasta; agus gac
 aon uo munnctir loictróear leo, cérbéaó uon log va
 fúcrubzáó, agus buó flán ó fíom na neime é. Uo rinnead
 uale Críomáctan a poudairc an tñasoi, agus fógair caé
 aroa leamnácta ar tñasá-b fíotá, agus bñitir uíod go
 ucus a noeargár anm. I r ón ngníom agus ón gcaé gairítear
 caé aroa leamnácta uon caé fíom ó fíom i le; gonaó ag
 veapbáó an rceoil rin uo rinne an file an laoió reancúra-
 1735 ro ríor:

aro leamnácta ran tñ beap,
 fíomab gac an rí éigear;
 Créao ó ngnácteap anm an fíom
 Uo gac ó anm rí Críomáctan;

1735

Críomáctan Sciaitbéal é ro gac,
 Uo fíomab ár a éirab;
 Ua noíreap ar gáirneim anm
 Na n-ácaé n-uaíctap n-áctárb.

1740

Seirteap Críomáctan, ro éim Dia,
 Tánagap a tñ tñasá;
 Soilen tñria neáctan nár
 aonáur leácan rí tñortán.

1765

Ro éioíneic Dia uóib cré gur
 Ua n-íoc ar gáirgíom oíur,
 'S uo noíreap ar gáirneim anm
 Na n-ácaé neáctan n-áctárb.

1770

I r é fíreolap fíar uóib
 Uraoi na gcríomáctan, rá céaoíur
 tñi éaoíur bó maol uon mág
 Uo bleóban i n-aon tñasá.

Uo cuíreab an caé go caé
 mu'n log a raibe an leamnáct;
 Uo mñab an caé go calma
 ar ácaíab arobanda.

1775

Uála na gcríomáctan anm rin, mar atá fíom rí Caéluan
 a mac, cuíur pompa neap láigean uo gacáil; agus mar

hollow in the middle of the plain in which you are wont to meet them in battle, and offer them battle on that same plain ; and let each one of your followers who shall have been wounded by them go to the hollow and bathe, and he will be healed from the venom of the poison." Criomhthann did as the druid had advised, and fought the Battle of Ard Leamhnachta against the Tuatha Fiodhgha. He defeated and executed great slaughter on them in that place. From this event, and from the battle which took place, the battle has been called the Battle of Ard Leamhnachta ever since. And in proof of this account the poet has composed the following historic poem :

Ard Leamhnachta in the southern country
Each noble and bard may inquire
Whence is derived the name of the land
Which it has borne from the time of Criomhthann ;

Criomhthann Sciaithbheal it was who fought,
To prevent the slaughter of his warriors,
Protecting them from the sharp poison of the weapons
Of the hateful, horrid giants.

Six of the Cruithnigh, God so ordained,
Came from the land of Thrace,
Soilen, Ulpia, Neachtain the noble,
Aonghus, Leathan, and Trostan.

God granted them, through might
To heal them from the sharp poison of the wounds,
And to protect them from the bitter venom of the weapons
Of the powerful, very fierce giants.

The true knowledge obtained for them
By the druid of the Cruithnigh, at once, was
That thrice fifty hornless cows of the plain
Be milked in one deep hollow.

The battle was pressingly fought
Around the hollow where the new milk was,
And the battle went strongly against
The giants of high Banbha.

Now as to the Cruithnigh, that is, Gud and his son Cathluan, they resolved to invade Leinster ; and when

vo éualaid éireamhón rin, tionóilir pluag lionmhar aghur
 tigh va n-ionnruige; aghur mar vo conncaodar na Cruicniis
 gan iao fein lion catuighe nír, ceanglaio rioc ír cáirdear
 1780 né héireamhón. Noctair éireamhón oóib go raibe oútaig
 von leit éoir éualid o'éirinn aghur aghubairt riú vól va
 háitruigad. Ír ann rin vo iarradar na Cruicniis ar éirea-
 mhón cúio vo na mnáib uairle vo bí i n-doncuia aige
 fein, vo mnáib na ocaoirac cáinig leir ón earráinn ag
 1785 ar marbad a bhir, vo eadairt oóib fein, vo réir éosa
 ran éadocaidibíil von éadoleadair vo Stair na Sacran;
 aghur vo ceanglaodar náta gneine aghur éarca oirra fein
 gurab mó vo biad ríogacé Cruicéantuaite, nír a ráid-
 tear Alba amú, agha realbugad ó bairántar fleacá na
 1790 mban ioná ó bairántar fleacá na bfeair, go cric an
 beacá. Aghur tug éireamhón ar na heacáid rin triúr ban
 oóib, mar acá bean éneire, bean éuair ír bean éuairíne;
 aghur gabair Caéluar fá haroocoirac oóib bean oíob vó
 fein; aghur triallao ainm fein go Cruicéantuaic, ír vo gab
 1795 Caéluar neairt na crice aghur fá hé céoirí Alban vo
 éruicéneacáib é. Vo bádar veic ríis ír trí ríio vo éruicé-
 neacáib .i. na ríicti i bflaitear na hAlban va éir, amail
 léagtar i Praltair éairil, ran vuarí vairab corac: A eolca
 Alban uile. Ag ro mar aghur ar an ní-re:

1800

Cruicniis vo gabrao iarradar
 ar oirgacé a héireamhónaig;
 Veic ríis ír earcao ríogán
 vo gab oíob an éruicéantuar.

1805

Caéluar an céoirí oíob rain,
 inneorao vaoib go cumair;
 Ro b'é an rí véreanac oíob
 an cur calma Conraintin.

Acé éana aghur Triortán Oiraoi ír an cúigear Cruicé-
 neac oile luaidtear ran laoir éuar i néirinn o'éir éacé-

Eireamhon heard this, he assembled a numerous army, and went to meet them. When the Cruithnigh saw that they were not strong enough to fight Eireamhon, they entered into peace and friendship with him. Eireamhon told them that there was a country to the north-east of Ireland, and bade them go and occupy it. Then, according to Beda, in the first chapter of the first book of the History of Sacsas, the Cruithnigh asked Eireamhon to give them some of the noble marriageable ladies he had with him, some of the wives of the leaders who had come with him from Spain, and whose husbands were slain; and they bound themselves by the sun and moon that the possession of the kingdom of Cruitheantuath, which is now called Alba, should be held by right of the female rather than by that of the male progeny to the end of the world. Upon these conditions Eireamhon gave them three women, namely, the wife of Breas, the wife of Buas, and the wife of Buaidhne; and Cathluan, who was their supreme leader, took one of these women to wife; and after that they proceeded to Cruitheantuath; and Cathluan conquered that country, and was the first king of Alba of the race of the Cruithnigh. There were seventy kings of the Cruithnigh or Picts on the throne of Alba after him, as we read in the Psalter of Cashel in the poem beginning: "All ye learned of Alba." Thus it speaks on this matter:

The Cruithnigh seized it after that,
When they had come from the land of Erin;
Ten and sixty very noble kings
Of those ruled the land of the Cruithnigh.

Cathluan, the first of these kings,
I will tell you briefly;
The last king of them was
The stout champion Constantin.

But Trostan the Druid and the five other Cruithnigh mentioned in the above poem, remained in Ireland after

1810 Luain, go bfuairadar fearann i mBreaghaigh i Míche ó
Éireamón. An ceathrúmao bliadain véas o'ér báir éibir
fuair Éireamón báir i ndirgeator i Ráit Veiteac Láim
ré Feoir, agus i' ann vo haónaiceao é. San bliadain
céadna vo ling an abainn oarab ainm an Eirne fá tír
1815 i nUib Néill; i' vo ling an abainn va ngairtear Freagobal
fá tír ioir Óál ndurte i' Óál Riada.

XXV.

Do gabhad trí mic Éireamóin va éir féin ríogáct
Éireann trí bliadna, mar acá Muimne Luigne i' Luigne.
Trí bliadna oóib i' gcomflaitear go báir Muimne i' Maigh
1820 Cruacán agus gur marbaó Luigne i' Luigne lé macaib
Éibir i' gCaé Arua Laóran.

Do gabhadar ceirne mic Éibir, éir Oirba Fearón i'
Feargna ríogáct Éireann blaó vo bliadain, gur marb
íriail fáir mac Éireamóin iao i' noioğail a óá bráctar
1825 .i. Luigne i' Luigne.

Do gab íriail fáir mac Éireamóin ríogáct Éireann
veic mbliadna, óir ní ríabhe ríioct ar an oiríur veirbráctar
vo bí aige vo ba ríne ioná é féin. Taire rin an tan ráinigh
íriail ran ríogáct i' vo gab oirbeair i' arriáctar ré a air,
1830 vo marbaó ceirne mic Éibir leir, mar acá éir Oirba Fear-
ón Feargna, i' noioğail a óá bráctar vo marbaó leo-ran.

Do péiréao ré maige véas a coill i' néirinn i' bflaitear
íriail. As ro ríor a n-anmanna: Mağ Reíeoao i' Laoigir;
Mağ Neilu i' Luignib; Mağ Comair, Mağ Seiliu i' nUib
1835 Néill; Mağ Sanair i' gConnacraib; Mağ nínir i' nUlltaib;
Mağ Míche, Mağ Luinge i' gCiannaéta; Mağ Téac i' nUib
mac Uair; Mağ Fearnmuiğe i' nOirgíalltaib; Mağ Foicín
rna hlarctarab; Mağ Cođa i' nUib Eacac; Mağ Cuma

Cathluan, and got lands from Eireamhon in the Plain of Breagh in Meath. The fourteenth year after the death of Eibhear, Eireamhon died in Airgeadros at Raith Beitheach, beside the Feoir, and there he was buried. The same year the river called the Eithne burst over land in Ui Neill; and the river called Freaghobhal burst over land between Dal nAruidhe and Dal Riada.

XXV.

The three sons of Eireamhon held the sovereignty of Ireland after him three years. These were Muimhne, Luighne, and Laighne. They held the sovereignty jointly for three years till the death of Muimhne in Magh Cruachan, and till Luighne and Laighne were slain by the sons of Eibhear in the Battle of Ard Ladrann.

The four sons of Eibhear, Er, Orba, Fearon, and Feargna, held the sovereignty of Ireland a part of a year, when they were slain by Irial Faidh son of Eireamhon, to avenge his two brothers Luighne and Laighne.

Irial Faidh son of Eireamhon held the sovereignty of Ireland ten years, for his three elder brothers had no issue. Besides, when Irial had assumed the sovereignty and attained to greatness and power, he slew Eibhear's four sons—namely, Er, Orba, Fearon, Feargna—to avenge his two brothers who had been killed by them.

Sixteen plains were freed from wood in Ireland in the reign of Irial. The following are their names:—Magh Reichead in Laoighis; Magh Neilliu in Leinster; Magh Comair, Magh Seiliu in Uibh Néill; Magh Sanais in Connaught; Magh nInis, in Ulster; Magh Midhe; Magh Luinge in Ciannachta; Magh Teacht in Ui Mac Uais; Magh Fearnmhuighe in Oirghialla; Magh Foithin in the west; Magh Cobha in Ui Eachach; Magh Cuma in Ui Neill;

1 níl níl; Maḡ Cúile Feaḡa, Maḡ Riada, Maḡ nAin-
1840 dhíoc 1 bhótarcaib Ainbhíoc 1 Laignib.

Do tógáib írial fáir mac Éireamóin reáct ríogáca
1 nÉirinn 'n-a ainmín féin, mar atá Ráit Ciombaoit 1
neamhain; Ráit Cioicne 1 Maig Inir; Ráit Baccail 1
Loctarraig; Ráit Coinceada 1 Seimne; Ráit Moctag 1
1845 nDeagárbao; Ráit Búirca 1 Sleactaib; Ráit Locaio
1 nGlaráin.

An bliadaín da éir rin do lingear na trí haibne da
ngoircear na trí Fionna fá trí 1 nullcaib. An bliadaín
'n-a daib rin do dhír írial ceitne caḡa. An céadac, Caḡ
1850 Aroa Ionmáit 1 oTeacta, mar ar éit Scirne mac Duib
mic Fomóir; an daia caḡ, Caḡ Teannmáige tug írial
o'Fomóircaib, áit ar éit ní Fomóirac da b'ainm Ecḡge
Etceann; an tcear caḡ, Caḡ Locmáige, 1 n-ar éit Luḡroḡ
mac Moḡa Feibir; an ceactamáo caḡ, Caḡ Cúile Máirca
1855 mar ar dhír do ceitne macaib Éibir. Fonao uime rin
aḡur aḡ fairnéir na ngníom roin, atá an daia daia-
torac an rann-ro ríor:

1860
írial róir na clainne,
mac ríog róla polcaime,
Rí Sléibe mír, ní maca,
Do dhír ceitne cneadaca.

An daia bliadaín da éir rin ruaí írial fáir mac Éir-
eamóin báir 1 Maig Muaiḡe, aḡur do haḡnaiceao ann é.

Do ḡab Eiríal mac írial fáir mic Éireamóin ríogáct
1865 Éireann ríce bliadan. Ir né linn an Eiríal-re do beanaḡ
reáct macaie a coill 1 nÉirinn, mar atá Teannmáig 1
ḡConnactaib; Maḡ Lioḡac aḡur Maḡ mBealaig 1 níl
Tuirce; Maḡ Séirille 1 níl fáilge; Maḡ Oḡtar 1 Laign-
nib; Locmáig 1 ḡConnactaib; Maḡ Raḡ 1 níl Eacac;
1870 aḡur iar ḡcaiteam ríco bliadan 1 bhlaitear Éireann do
do marbaḡ lé Connacal mac Éibir é 1 ḡCaḡ Raoirann
1 Laignib.

Magh Cuile Feadha, Magh Riada, Magh nAirbhrioch, in Fotharta Airhbrioch, in Leinster.

Irial Faidh son of Eireamhon built seven royal forts in Ireland in his time, namely, Raith Ciombaoith in Eamhain ; Raith Croichne in Magh Inis ; Raith Bachaill in Lotharna ; Raith Cointheadha in Seimhne ; Raith Mothaigh in Deagh-charbad ; Raith Buireach in Sleachta ; Raith Lochaid in Glascharn.

The year after that the three rivers called the three Fionns burst over land in Ulster. The following year Irial won four battles. The first battle was the Battle of Ard Ionmhaith in Teathbha, where Stirne son of Dubh, son of Fomhor fell ; the second battle was the Battle of Teannmhagh, which Irial fought against the Fomoraigh, where the Fomorian king, who was called Echtghe Ethcheann, fell ; the third battle was the Battle of Lochmhagh, where Lughroth son of Mogh Feibhis fell ; the fourth battle was the Battle of Cuil Marta, where he defeated the four sons of Eibhear. Hence, and to narrate these events, is the poem which begins with this stanza :

Irial, the youngest of the children,
Son of the king of Fodhla of curled hair,
King of Sliabh Mis, king of Macha,
Won four hard battles.

The second next year after this Irial Faidh son of Eireamhon died at Magh Muaidhe, and was buried there.

Eithrial son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland for twenty years. In the time of this Eithrial seven plains were cleared of wood in Ireland, namely, Teannmhagh in Connaught ; Magh Lioghat and Magh mBealaigh in Ui Tuirtre ; Magh Geisill in Ui Failghe ; Magh Ochtair in Leinster ; Lochmhagh in Connaught ; Magh Rath in Ui Eachach ; and after he had been twenty years on the throne of Ireland he was slain by Conmhaol son of Eibhear in the Battle of Raoire in Leinster.

Do gab Connáol mac Éibhir ríogaét Éireann veic mbliaðna ríceas; agus fá hé céirí Éireann vo fíol Éibhir
 1875 é. Do bhir íomorro an Connáol-ro cúis caéta ir ríce ar
 fíloét Éireamóin. As ro ríor naoi gcaéta úioð mar atá
 Cat Uca; Cat Cnuca; Cat Éile; Cat Sléibe beata; ir
 Cat Féirille mar ar tuic Palap mac Éireamóin; Cat
 Sléibe Moðairn mar ar tuic Samra mac Ionboeta; Cat
 1880 Loca Léin mar ar tuic Mužnoé; Cat Béirne; ir Cat
 Aonaig Maca mar ar tuic Connáol féin lé héirbear mac
 Tigearnmair vo fíol Éireamóin. Agus vo haónaiceas von
 caoib éas o'adonac Maca é ran áit va ngairtear fearc
 Connáoil anú.

1885 Do gab Tigearnmair mac Follais mic Eitriail mic
 íriail fáir mic Éireamóin ríogaét Éireann veic mbliaðna
 ir oá ríoir, nó vo réir óruinge oile fearcas bliaðan; agus
 vo bhir an Tigearnmair-ro reat gcaéta ríceas ar fíloét
 Éibhir, mar atá Cat Éille 'n-ar tuic Roóirb mac Folláin;
 1890 agus Cat Cumair; Cat Maige Téat; Cat Locmáige
 i n-ar tuic Deigiarra mac Suill mic Folláin; Cat Cúile
 hárvo i Maig Inir; Cat Cúile Fhaoáin; Cat Aéguir
 i Seimne; Cat Aroa Maó i gConnacetaib; agus Cat Cairn
 fearaóais mar ar tuic fearaóac mac Roóirb mic Foll-
 1895 áin; Cat Cluana Cuara i oTeatba; Cat Connuióe i
 oTuait Eibe; Cat Cluana Muirirc i oTuaircear bneitir-
 ne; agus Cat Cúile Fadbair ar Earbur; agus reat gcaéta
 i Luglaéta ar Loc Lugóac i n-aonló; agus oá Cat Cúile
 i nAigearroir, agus Cat Reib mar ar marbaó urmóir
 1900 fleacéta Éibhir lé Tigearnmair.

An bliaðain va éir rin vo bnuéctasaoi naoi loca fá éir
 i néirinn, mar atá Loc Cé, car Mag Suláin vo ling;
 agus Loc nAillinne i gConnacetaib; Loc nAin; Loc

Connmhaol son of Eibhear held the sovereignty of Ireland thirty years ; and he was the first king of Ireland of the race of Eibhear. Now this Connmhaol defeated the descendants of Eireamhon in twenty-five battles. The following are nine of these battles: to wit, the Battle of Ucha; the Battle of Cnucha; the Battle of Eile; the Battle of Sliabh Beatha; and the Battle of Geisill, where Palap son of Eireamhon fell; the Battle of Sliabh Modhairn, where Samhra son of Ionbhoth fell; the Battle of Loch Lein, where Mughroth fell; the Battle of Beirre; and the Battle of Aonach Macha, where Connmhaol himself fell by Eibhear son of Tighearnmhas of the race of Eireamhon; and he was buried on the south side of Aonach Macha in the place which is called Connmhaol's Mound at this day.

Tighearnmhas son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland fifty years, or according to others sixty years; and this monarch won twenty-seven battles over the descendants of Eibhear, namely, the Battle of Eille, in which Rochorb son of Gollan fell, and the Battle of Cumar, the Battle of Magh Teacht, the Battle of Lochmhagh, in which fell Deighiarna son of Goll son of Gollan, the Battle of Cuil Ard in Magh Inis, the Battle of Cuil Fraochain, the Battle of Athghart in Seimhne, the Battle of Ard Niadh in Connaught, and the Battle of Carn Fearadhaigh, in which Fearadhach son of Rochorb, son of Gollan, fell, the Battle of Cluain Cuasa in Teathbha, the Battle of Comhnuidhe in Tuath Eibhe, the Battle of Cluain Muirisc in the north of Breithfne, the Battle of Cuil Fabhair on Earbhus, and seven battles in Lughlachta on Loch Lughdhach in one day, and the two battles of Cuil in Airgeadros, and the Battle of Reibh, where the greater part of the descendants of Eibher were slain by Tighearnmhas.

The year after that nine lakes burst over land in Ireland, namely, Loch Cé, and it was over Magh Sulchair it burst; Loch Aillinne in Connaught; Loch nIairn, Loch nUair,

núair; Loc Saigníonn; Loc Gabair; Míde agus; mbréag-
 1905 aib; Loc Feabail; oTir Eogain, tar Feabail mic Lóáin
 oo muió rí, agus Maí Fúinnrige ainm an Máige tar a
 oTáinig an loc; Dubloc Ároa Ciannaéta ir Loc Oá Bóill
 i nOirgiállaid, agus trí Dubaidne Éireann, mar atá Fobna
 Toponn ir Callonn.

1910 Ir é an Tighearnmáir céadna fuaire mianac óir ar oTúr
 i nÉirinn; agus Uéadán ainm an céadna oo bíod ag bhuic-
 nead an óir oó. 1 bFotartaib oiréir Líte oo bíod ag a
 beaird. Ir pé linn Tighearnmáir oo cuiread corcair ir
 zorr ir uaine ar éadaiuib ar oTúr i nÉirinn. Ir pé n-a
 1915 linn fór oo cuiread zréara ir corcáire ir cuíodáigte ar
 braituib ar oTúr i nÉirinn. Ir é mar an zcéadna oo cuir
 mar nóir i nÉirinn donoad i n-éadac mozáir, oá oac
 i n-éadac an aicig; a trí i n-éadac an amair nó óigzig-
 earra, a ceatáir i n-éadac bpuzáir, a cúig i n-éadac fláite
 1920 tuáite, a pé i n-éadac ollamán ir i n-éadaiuib nioz ir
 bainriogán. Agus ir é áit i n-a bfuair Tighearnmáir féin
 báir ar Máig Sléacé agus trí ceatnamna o'feairuib Éir-
 eann mar don nír oitce Samna agus iao ag adraó oo
 Érom Éruair nioz oóal Éireann. Óir ir é an Tighearnmáir-
 1925 ro oo éionnrcain ioóalaórad oo déanaí ar oTúr oo Érom
 Éruair (amail oo rinne Zoroartreer ran nZréig) timceall
 céad bliadán iar oteacé i nÉirinn oóib; agus ir ó na
 fléacéuib oo-nioir rir Éireann don ioóal ráiocear Maí
 Sléacé nír an macáire zcéadna roin atá ran mbréiréne.
 1930 Aveirio onon pé reancur zo raibe Éire reacé mbliadna
 zan nioz uirre o'eir báir Tighearnmáir i móroáil Máige
 Sléacé, agus zupab é Eocair Faoberglar mac Connáoil
 oo gab niozadé Éireann oa éir. Zróad ní rior oóib é;
 óir aveir an Réim Riozruibe zupab é Eocair Éadogacé
 1935 oo flioct Luigdeac mic íota oo gab i.

Loch Saighlionn, Loch Gabhair in Meath and in Breagh ; Loch Feabhail in Tir Eoghain, over Feabhal of the son of Lodan it burst, and Magh Fuinnsighe is the name of the plain over which the lake came ; Dubhloch of Ard Ciannachta and Loch Da Bhaill in Oirghialla, and the three black rivers of Ireland, namely, Fobhna, Toronn, and Callonn.

It is the same Tighearnmhas who first found a mine of gold in Ireland ; and Uchadan was the name of the artificer who used to refine the gold for him ; and it was in Fotharta east of Lithfe he used to smelt it. It was in the time of Tighearnmhas that clothes were first dyed purple, blue, and green in Ireland. It was also in his time that embroidery, fringes, and filigree were first put on mantles in Ireland. It was he in the same way that introduced into Ireland the custom of having but one colour in the dress of a slave, two colours in the dress of a peasant, three in the dress of a soldier or young lord, four in the dress of a brughaidh, five in the dress of a district chief, six in the dress of an ollamh and in the dress of a king or queen. And it was at Magh Sleacht that Tighearnmhas himself died and three quarters of the men of Ireland with him on the eve of Samhain while they were in the act of worshipping Crom Cruaidh, the chief idol of Ireland. For it was this Tighearnmhas who first instituted the worship of Crom Cruaidh (as Zoroastres did in Greece) about a hundred years after they had come to Ireland ; and it was from the prostrations of the men of Ireland before this idol that that plain in Breithfne is called Magh Sleacht. Some seanchas state that Ireland was seven years without a king after the death of Tighearnmhas at the convention of Magh Sleacht, and that it was Eochaidh Faobharghlas son of Conmhaol who held the sovereignty of Ireland after him. But they are in error in this ; for the Reim Rioghruidhe states that it was Eochaidh Eadghothach of the race of Lughaidh son of Ioth who held it.

Do gab Eócairí Éadgótac mac Dáire mic Congaíl mic Éadamaín mic Máil' mic Luigbóeac mic Íota mic Dheogáin mic Dhráta ríogaict Éireann ceitíne bliadna, gur éuit lé Cearmna mac Eibric.

- 1840 Do gab Cearmna ir Sobairce ná mac Eibric mic Éidir mic Ír mic Milead Earpáinne ríogaict Éireann ná fícho bliadan, agus fá hiao céirríoga Éireann oo Ulltaib iao; agus oo roinneadair ríogaict Éireann eadonna; agus ir í teora oo bí ran roinn rin, ó Innbeair Colpa as Dhoiceao
- 1845 áta go Luimneac Mumhan, agus an leat buó tuair as Sobairce; agus oo rinne uín ar a leit féin .i. Dún Sobairce. Do gab Cearmna an leat buó deair, agus oo rinne uín láim ré fairrige deair .i. Dún Cearmna agus ir rir riáirdeair Dún Mic Páorais; gcríe Cúirreac aníu. Do éuit Sobairce
- 1860 lé hEócairí Meann mac ríog Fomóire. Do éuit Cearmna lé hEócairí Faobaríglar mac Connmaoil i gCac Dúin Cearmna.

- Do gab Eócairí Faobaríglar mac Connmaoil mic Éidir Finn mic Milead Earpáinne ríogaict Éireann fíche bliadan;
- 1865 agus ir uime oo gairtí Eócairí Faobaríglar oe, óir fá glar gairífaobrac a ná fíleig. Agus ir é oo cuir na caeta-ro roimáinn ar fíol Éireamóin, mar atá Cac Luácha Deagair i nDearmumáin; Cac Forairí Ná Gort; Cac Cumair na oTí nUirce; Cac Tuama Dheogáin i mDhéiríne; ir Cac Droma Liadáin. Do réirígead reatc maige a coill i
- 1880 néirínn leir, mar atá Mag Smeatrac i nUib fáilge; Mag Láighe agus Mag Luirg i gConnactaib; Mag Leamna, Mag nIonair, Mag Fubna ir Mag Ná Gabal i nOirgiallaib. Agus oo éuit an ceócairí-íe lé fíacairí Labruinne
- 1885 mac Smoirguill mic Éandóca mic Tígearmair i gCac Carman.

Do gab fíacairí Labruinne mac Smoirguill mic Éandóca mic Tígearmair mic Follais mic Eitíraíl mic Íraíl fáirí

Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadhaman, son of Mal, son of Luighaidh, son of Ioth, son of Breoghan, son of Bratha, held the sovereignty of Ireland four years, and he fell by Cearmna son of Eibric.

Cearmna and Sobhairce, two sons of Eibric son of Eibhear, son of Ir, son of Midlih of Spain, held the sovereignty of Ireland forty years, and were the first Ultonian kings of Ireland; and they divided the sovereignty of Ireland between them; and the boundary of this division extended from Innbhear Colpa at Droichead Atha to Luimneach of Munster. Sobhairce obtained the northern part, and built a dun on his own division, namely, Dun Sobhairce. Cearmna obtained the southern division, and built a dun beside the southern sea, namely, Dun Cearmna; and it is now called Dun Mic Padraig in the Courcys' country. Sobhairce fell by Eochaidh Meann, son of a Fomorian king. Cearmna fell by Eochaidh Faobharghlas son of Conmhaol in the Battle of Dun Cearmna.

Eochaidh Faobharghlas son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty years. He was called Eochaidh Faobharghlas, for his two spears were bluish-green and sharp-edged; and it was he who defeated the race of Eireamhon in the following battles, namely, the Battle of Luachair Deaghaidh in Desmond; the Battle of Fosadh Da Ghort; the Battle of Cumar na dTri nUisce; the Battle of Tuaim Dreagan in Breithfne; and the Battle of Drom Liathain. He cleared seven plains from wood in Ireland, namely, Magh Smeath-rach, in Ui Failghe; Magh Laighne and Magh Luirg in Connaught; Magh Leamhna, Magh nIonair, Magh Fubhna, and Magh Da Ghabhal, in Oirghialla. And this Eochaidh fell by Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, in the Battle of Carman.

Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of

mic Éireamóin ríogáct Éireann ceitíre bliathna ríceas, nó
 1970 oo réir úrúinge oile reáct mbliathna oéas ar rícto; agus ír
 uime gairítear fíacáirí lathruinne óe, mar ír 'n-a airmíir oo
 ling linnbeaí lathruinne fá tír i nÉirinn; agus ír 'n-a ré
 oo lingeadar na trí haibne-re ríor, mar acá linnbeaí
 fleirce linnbeaí Mainge agus linnbeaí lathruinne ó ráir-
 1975 ceair fíacáirí lathruinne ríir. Ír ré n-a linn rór oo brúct
 loc Éirne fá tír, agus Maíí Seanaínn airm an mácaíre tar
 a oiráiríí rí.

Ír é mac an fíacáirí .i. Dongur Ollbuaóac oo bríir
 iomaó caé ar na Cruíteacáirí ír ar na reanbreaénaíí
 1980 oo bí i nAlbain, agus oo cuirí Alba fá rmaéct iomláir na
 nGaédeal ar oúir, tar ceann ó airmíir Éireamóin mic
 Milead go raibe cíoráin as Gaédealaíí orra. Tuairim
 oá céas go leir bliathan o'éir mac Milead oo ceáct i
 nÉirinn oo cuiread Alba fá rmaéct ír fá cíor lé hDongur
 1985 Ollbuaóac mac fíacáirí lathruinne; agus ír é an fíacáirí
 lathruinne-re tug ceitíre caéa ar ríol Éiríir, mar acá Caé
 fairrige, Caé Gallais, Caé Sléibe Feimíon, ír Caé Sléibe
 bealgaóáin mar ar tuir ré réin lé heócaíí Mumó mac Mo
 Feiríir.

1990 Oo gab eócaíí Mumó mac Mo Feiríir mic eóac fáobair-
 glair mic Connáóil mic Éiríir fíinn mic Milead eairpáinne
 ríogáct Éireann bliathain ír ríce, gur tuir lé hDongur
 Olucaíí i gCaé Cliaé.

Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-four years, or, according to others, thirty-seven years; and he was called Fiachaidh Labhruinne, for in his time Innbhear Labhruinne burst over land in Ireland; and it was in his time the three following rivers burst forth; namely, Innbhear Fleisce, Innbhear Mainge, and Innbhear Labhruinne, from which he is named Fiachaidh Labhruinne. It was in his time also that Loch Eirne burst over land, and Magh Geanainn is the name of the plain over which it came.

It was the son of this Fiachaidh, namely, Aonghus Ollbhuadhach, who defeated the Cruithnigh and the old Britons who were in Alba in several battles, and who first placed Alba under the full sway of the Gaels, though from the time of Eireamhon son of Milidh the Gaels claimed a tribute from them (the Albanians). About two hundred and fifty years after the sons of Milidh came to Ireland, Alba was brought under sway and tribute by Aonghus Ollbhuadhach son of Fiachaidh Labhruinne; and this Fiachaidh Labhruinne fought four battles against the race of Eibhear, namely, the Battle of Fairrge, the Battle of Gallach, the Battle of Sliabh Feimhion, and the Battle of Sliabh Bealgadain, in which he himself fell by Eochaidh Mumho son of Mo Febhis.

Eochaid Mumho son of Mo Febhis, son of Eochaid Faobharglas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-one years; and he fell by Aonghus Olmucaidh in the Battle of Cliu.

XXVI.

Do gab Dongur Olmucair mac Fiachá Ladhwinne mic
 1995 Smiorghuill mic Éandóca mic Tighearnmair mic Follais mic
 Eithriail mic Íriail fáir mic Éireamóin ríogáct Éireann oét
 mbliaóna véas, agus vo réir óruinge oile bliadain ir ríce.
 Ir uime gairítear Dongur Olmucair óe ón focal-ro oll .i.
 móir agus muca, vo brios gurab aise vo bádar na muca fá
 2000 mó i néirinn 'n-a ré; agus ir leir vo cuiread na cača-ro
 ríor, mar atá Cat Cléire, Cat Sléibe Cailge mar ar éuit
 baircinn, agus Cat Maise Éiriciat i gConnactaib, agus
 Cat Glairé Fiaocáin mar ar éuit Fiaocán fáir, agus
 caogao cat ar Éiricneacaib ir ar fearaib bolg agus ar
 2005 luét Orcaover. Tomairóm trí loc 'n-a ré: loc Éindeite i
 nOirghiallaib, loc Sailgeadain agus loc nGaráin i Maise
 Luirg. Ir 'n-a aimir vo péirigeat na maise-re ríor a
 coill, mar atá Maš Glinne Dearcon i gCinéal Conaill;
 Maš néiriciat i Laignib; Maš Cúile Caol i mBošaine;
 2010 Dolmaš i gCallruide; Maš Mucruime i gConnactaib;
 Maš Luacra Deagair ir Maš Arcaill i gCiarrairde
 Luacra. Agus i gCat Sléibe Cua vo marbat Dongur
 Olmucair féin lé hÉanna mac Neactain vo Múimneacaib;
 agus aveirio cuir oile sca gurab é Éanna Airgíoc vo
 2015 marb é i gCat Carman; agus ir i an céadair óéiréanac ir
 ríirinnige vo réir na uadine uarab corac, Dongur Olmucair
 acbat. Agus fór cig an Réim Ríogruide leir an gcéadair
 gcéadna.

Do gab Éanna Airgíoc mac Eocác Muíó mic Mo
 2020 Feibir mic Eocác Faobarglair mic Conmaoil mic Éibir Finn
 mic Milead Earráinne ríogáct Éireann react mbliaóna
 ríceao; agus ir é vo rinne rcéit airgíó i ndairgeador ar
 ucúr i néirinn agus vo bionn o'fearaib Éireann iao; agus

XXVI.

Aonghus Olmucaidh son of Fiachaidh Labhruinne, son of Smiorgull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland eighteen years, and according to others twenty-one years. He was called Olmucaidh from the word *oll*, that is 'great,' and *muca*, 'hogs,' since he had the largest hogs that were in Ireland in his time ; and it was he who fought the following battles : The Battle of Cleire ; the Battle of Sliabh Cailge, where Baiscinn fell ; and the Battle of Magh Einsciath in Connaught ; and the Battle of Glaise Fraochain, where Fraochan Faidh fell ; and fifty battles against the Cruithnigh and the Fir Bolg, and the inhabitants of the Orcades. Three lakes burst forth in his time—Loch Einbheithe in Oirghialla, Loch Sailgheadain, and Loch Gasain in Magh Luirg. It was in his time that the following plains were cleared of woods, namely : Magh Glinne Dearcon in Cineal Conaill ; Magh nEinsciath in Leinster ; Magh Cuile Caol in Boghaine ; Aolmghagh in Callruidhe ; Magh Mucruimhe in Connaught ; Magh Luachra Deaghaidh, and Magh Archail in Ciarraidhe Luachra. And it was in the Battle of Sliabh Cua that Aonghus Olmucaidh was slain by Eanna son of Neachtain, a Munsterman ; and others say that it was Eanna Airgthioch who slew him in the Battle of Carman ; and this latter opinion is the more probable, according to the poem which begins, "Aonghus Olmucaidh died." And moreover the Reim Rioghruidhe agrees with the same opinion.

Eanna Airgthioch son of Eochaidh Mumho, son of Mo Feibhis, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-seven years ; and it was he who, at Airgeadros, first made silver shields in Ireland ; and he bestowed them on the men of Ireland ; and he fell in the Battle

oo éuit ré i gcaé Raigne lé Roiteáctaiḡ mac Maoín mic
2026 Dongŭra Olmucaíó.

Do ḡab Roiteáctaiḡ mac Maoín mic Dongŭra Olmucaíó
mic Fiacáé Labruinne mic Smiorḡuill mic Éanboéa mic
Tigearnmáir mic Follaiḡ mic Eitḡiaíl mic Íriaíl fáir mic
Éireamóin rioḡaéé Éireann cúḡ bliadóa ríceao; aḡur oo
2030 éuit an Roiteáctaiḡ-re lé Séaona mac Airé mic Airéire i
Ráit Cruacáin.

Do ḡab Séaona mac Airé mic Airéire mic Eirhic mic
Éibhi mic Ír rioḡaéé Éireann cúḡ bliadóa, ḡur marbáo lé
n-a mac réin é ar oteaéé 'oubloingir' ḡo Cruacáin.

2035 Do ḡab Fiacáíó Fionrcotaé mac Séaona mic Airé mic
Airéire mic Eirhic mic Éibhi mic Ír mic Mileao Éapráinne
rioḡaéé Éireann ríce bliadóan. aḡur ir uime oo ḡairéi
Fiacáíó Fionrcotaé de .i. rcoéa ríona oo bíóó ré n-a linn i
néirinn ḡo bfaírcéi i ḡcorḡaíb iao; aḡur oo marbáo an
2040 Fiacáíó-re lé Muineamón mac Cair Cloéaiḡ.

Do ḡab Muineamón mac Cair Cloéaiḡ mic Fíri Aroa
mic Roiteáctaiḡ mic Ropra mic ḡlair mic Nuaoat mic
Eoéacé Faobarḡlair mic Conmaoil mic Éibhi fínn rioḡaéé
Éireann cúḡ bliadóa; aḡur ir é an Muineamón-ro oo
2045 opouḡ muinceaóó nó ḡlabraóó óir fá bḡaíḡoíb na n-uaral
ar oúir i néirinn; aḡur oo éaḡ ré oo éám i Maíḡ Aíóne.

Do ḡab Ailloeaḡóio mac Muineamóin mic Cair Cloéaiḡ
mic Fíri Aroa mic Roiteáctaiḡ mic Ropra mic ḡlair mic
Nuaoat Deaḡláim mic Eoéacé Faobarḡlair mic Conmaoil
2050 mic Éibhi fínn mic Mileao rioḡaéé Éireann reáéé mbliadóa;
aḡur ir ré n-a linn oo cuíreao fáinneaoó óir ar ḡlacáíb na
n-uaral ar oúir i néirinn aḡur oo marbáo lé hOllam
fóola é i ḡCaé Teamḡaé.

Do ḡab Ollam fóola mac Fiacáé Fionrcotaíḡ mic

of Raighne by Roitheachtaigh son of Maon, son of Aonghus Olmucaidh.

Roitheachtaigh son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhruinne, son of Smiorgholl, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-five years; and this Roitheachtaigh fell by Seadna son of Art, son of Airtre, at Raith Cruachan.

Seadna son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, held the sovereignty of Ireland five years; and he was slain by his own son on the coming of 'a black fleet' to Cruachain.

Fiachaidh Fionscothach son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland twenty years; and he was called Fiachaidh Fionscothach, for in his time there were wine flowers that used to be pressed into goblets; and this Fiachaidh was slain by Muineamhon son of Cas Clothach.

Muineamhon son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, held the sovereignty of Ireland five years; and this Muineamhon was the first to decree that collars or chains of gold should be worn round the neck by the nobles in Ireland; and he died of the plague at Magh Aidhne.

Ailldeargoid son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland seven years; and it was in his time that gold rings were first put on the fingers of the nobles in Ireland; and he was slain by Ollamh Fodla in the Battle of Tara.

Ollamh Fodla son of Fiachaidh Fionscothach, son of

2055 Séadna mic Airt mic Airtne mic Eibric mic Éibir mic Ír
mic Milead Earráinne ríogáct Éireann veic mbliadna
rícead a gsur a éas 'n-a múr. I r uime gairítear Ollam
fóula vé, vo bñis go raibe 'n-a ollam i n-easna a gsur i
n-eolur né reáctaid i r né oligéib o'orougad i nÉirinn 'n-a
2060 ré, a gsur i r leir vo rinnead feir Teampad ar ocúr i nÉirinn,
amail doeir an file:

Ollam fóula reódaí gal
Vo rinne múr na n-ollman;
An céirí rán, réim go rad,
Lé n-a noearnao feir Teampad.

2065

Ionann iomorro feir Teampad i r ríogóid coitceann,
amail parlaimint, mar a tigead coimtionól uaral i r oll-
aman Éireann go Teampad gac trear bliadain um Samain,
mar a gcleáctaoi leo reácta i r oligé o'orougad i r o'at-
2070 nuadad, i r ríomad vo déanam ar annálaib i r ar reancúr
Éireann. I r ann fór vo horouigti ionad ruidé va gac don
o'uairlib na héireann vo réir a céime i r a gairma féin, a gsur
fór i r ann vo horouigti ionad ruidé va gac ceann reáda va
mbioó or cionn na laodraide vo bioó ar buannaet ag ríogáib
2075 i r ag tigeairnaib Éireann. Vo bioó fór vo nóir i bfeir
Teampad cibé vo-déanao éigean nó goir, vo builead neac
nó o'impead arim air, bár vo eadairt oó, a gsur gan neart
ag an ríis féin ná ag don oile maicmeadar vo eadairt oó
ran gníom roin. Vo cleáctaoi leo fór beic ar fead ré lá
2080 ag comól ful vo ruidéad an ríogóid, mar atá tri lá roim
Samain i r tri lá va héir, ag ríomad ríocána i r ag ceangal
cáirveara né céile. Sonad ag fairnéir na nóir vo bioó i
bfeir Teampad, atá eodair eolac ran laoir reancúra-ro
rior:

2085

Feir Teampad gac trear bliadna
Vo comall reácta i r ríagla,
Vo-níci an tan roin go ceann
ag ríogáib ána Éireann.

Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland thirty years, and died in his house. He was called Ollamh Fodla, as he was an ollamh in wisdom and in knowledge for the establishing of laws and regulations in Ireland in his time ; and it was he first established the Feis of Tara, as the poet says :

Ollamh Fodla of furious valour
Built the hall of ollamhs ;
The first noble king, happy his reign,
Who assembled the Feis of Tara.

Now the Feis of Tara was a great general assembly like a parliament, in which the nobles and the ollamhs of Ireland used to meet at Tara every third year at Samhain, where they were wont to lay down and to renew rules and laws, and to approve the annals and records of Ireland. There, too, it was arranged that each of the nobles of Ireland should have a seat according to his rank and title. There, also, a seat was arranged for every leader that commanded the soldiery who were in the service of the kings and the lords of Ireland. It was also the custom at the Feis of Tara to put to death anyone who committed violence or robbery, who struck another or who assaulted another with arms, while neither the king himself nor anyone else had power to pardon him such a deed. It was also their custom to pass six days in feasting together before the sitting of the assembly, namely, three days before Samhain and three days after it, making peace and entering into friendly alliances with each other. In the following historical poem Eochaidh Eolach describes the customs that were in vogue at the Feis of Tara :

The Feis of Tara every third year,
For the fulfilment of laws and rules,
Was convened at that time mightily
By the noble kings of Erin.

2090

Do rinne Catáoir cleamhnad
feir ró-daon na rí-*teamh*ad;
Cánasas leir, feirne de,
fir éireann go haon baile.

2095

Crí lá ré Samain do ghré,
Crí lá 'n-a diaib fá veighéir;
Don tulaas no ba díomór voig
as fíoról fir an reachtmóin.

2100

San goir ír san goir uaine
aca an oireas roin uile;
San imire airm san álaib
san acraib o'iomrádaib.

Cibé vo-níob ní díob rin
fá bioibba troc go ocrómóin;
ní gabba ór ariann uair
acac a anam ré haonuasir.

2105

Do gab Fionnachta mac Ollamhan fóola mic Fiachac Fion-
roctais mic Séadna mic Airt mic Airtne mic Eibric mic
Éidir mic Ír mic Milead ríogacac Éireann ríce bliadán; asur
ir uime gairtear Fionnachta de .i. Fíneachta, vo bñis gur
feard fion rneacac 'n-a flaitear; asur fuair ré báir i

2110 Mairg Inir.

Do gab Slánoll mac Ollamhan fóola mic Fiachac Fion-
roctais mic Séadna mic Airt mic Airtne mic Eibric mic
Éidir mic Ír mic Milead ríogacac Éireann cúis bliadna
véas. Asur ir uime gairtear Slánoll ve, ionann oll ir
2115 móir .i. pláinte móir vo bí as gac don fead a flaiteara,
óir ní raiib cáin ná galair ar donuine o' feardib Éireann
'n-a flaitear. Asur i o'is Míodcuarta i o'teamhais fuair
ré báir; asur veirvo o'iong oile nac fear cá galair rug é.

Do gab Seirde Ollgothac mac Ollamhan fóola mic Fiachac
2120 Fionroctais mic Séadna mic Airt mic Airtne mic Eibric mic
Éidir mic Ír mic Milead ríogacac Éireann react mbliadna
véas; asur ir uime gairtear Ollgothac de .i. fá móir gur

Cathair of many alliances assembled
 The beauteous Feis of Royal Tara ;
 There came to them, it was a pleasure,
 The men of Ireland to one place.

Three days before Samhain, according to custom,
 Three days thereafter, good the practice,
 Did that high-spirited company
 Pass in constant feasting, a week.

Robbery, personal wounding,
 Were forbidden them all that time ;
 Assault at arms, cutting,
 Proceedings by litigation :

Whoever did any of these things
 Was a wicked culprit of much venom ;
 Redeeming gold would not be accepted from him,
 But his life was at once forfeit.

Fionnachta son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years ; and he was called Fionnachta, that is, Finshneachta, because it rained showers of wine-snow in his reign ; and he died in Magh Inis.

Slanoll son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland fifteen years ; and he was called Slanoll, for *oll* means 'great,' and everyone in Ireland had great health during his reign, for none of the men of Ireland suffered from plague or disease in his reign. And it was in the banqueting-hall at Tara that he died ; and others say that the disease that seized him is unknown.

Geidhe Ollghothach son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland seventeen years ; and he is called

ḡac donuine i nÉirinn 'n-a flaitear. Agus ir lé Fiácair
mac Fionnaéda do marbhad é.

2126 Do ḡab Fiácair mac Fionnaéda mic Olláman fóola mic
Fiácaé Fionrcotais mic Séadna mic Airt mic Airtne mic
Eibric mic Éibir mic Ír mic Milead ríogáct Éireann veic
mbliadna rícead; gur tuit lé bearnḡal mac Seirde Ollḡo-
tais.

2130 Do ḡab bearnḡal mac Seirde Ollḡotais mic Olláman
fóola mic Fiácaé Fionrcotais mic Séadna mic Airt mic
Airtne mic Eibric mic Ír mic Milead ríogáct Éireann dá
bliadain véas, gur tuit lé hOirlil mic Slánuill.

2135 Do ḡab Oirlil mac Slánuill mic Olláman fóola mic
Fiácaé Fionrcotais mic Séadna mic Airt mic Airtne mic
Eibric mic Éibir mic Ír mic Milead ríogáct Éireann ré
bliadna véas gur tuit lé Siorna mac Déin.

Do ḡab Siorna Saoglaé mac Déin mic Roiteáctais mic
Maoin mic Dongura Olmucar mic Fiácaé Labruinne mic
2140 Smionḡuill mic Éanbota mic Tigearnmair mic Follais mic
Eitirial mic Íriail fáir mic Éireamóin ríogáct Éireann
bliadain ar fíct; agus ir uime ḡairtear Siorna Saoglaé
ve, ar fad na ré fuair tar a luéc comairne; gur tuit lé
Roiteáctais mac Roáin i nAillinn, amail aveir an tuidin
2145 oarab corac, "Éire airt inir na ríog":

Ro éar Siorna go rrianaib
Ré tñi feáct do faombliaib;
Oróir Siorna go rleáctais
i nAillinn lé Roiteáctais.

2150 Do ḡab Roiteáctais mac Roáin mic Fáilbe mic Cair
Éadóainḡnig mic Aillvearḡóir mic Muineamóin mic Cair
Cloctais mic Fír Airda mic Roiteáctais mic Rorpa mic Slair

Ollghothach, for great was the voice of everyone in Ireland in his reign. And he was slain by Fiachaidh son of Fionnachta.

Fiachaidh son of Fionnachta, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland thirty years; and he fell by Bearngal son of Geidhe Ollghothach.

Bearngal son of Geidhe Ollghothach, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Ir, son of Milidh, held the sovereignty of Ireland twelve years; and he fell by Oilill son of Slanoll.

Oilill son of Slanoll, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Milidh, held the sovereignty of Ireland sixteen years, and he fell by Siorna son of Dian.

Siorna Saoghlach son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrinne, son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-one years; and he was called Siorna Saoghlach, from the length of life granted to him above his contemporaries; and he fell by Roitheachtaigh son of Roan, in Aillinn, as says the poem beginning, "Noble Eire, island of kings":

Siorna passed in government
The length of thrice seven noble years;
The cutting off of Siorna with slaughter
Was in Aillinn by Roitheachtaigh.

Roitheachtaigh son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimeh, son of

mic Nuadac Deaḡláim mic Eodac Faobarḡlair mic Connmaoil
mic Éibhir Finn mic Milead Earráinne ríogaét Éireann
2155 reáct mbliadna, gur loirc teine ḡealáin é i nDún Sobairce.

Do ḡab Élim mac Roiteáctaiḡ mic Roáin mic Failbe
mic Cair Céadcaingniḡ mic Ailloeaḡóio mic Muineamóin
mic Cair Clotaḡ mic Fír Aroa mic Roiteáctaiḡ mic Ropra
mic Ḣlair mic Nuadac Deaḡláim mic Eodac Faobarḡlair
2160 mic Connmaoil mic Éibhir Finn mic Milead ríogaét Éireann
doimbliadain amáin, gur tuit lé Ḣialléad mac Oiliolla
Óléaoín.

Do ḡab Ḣialléad mac Oiliolla Óléaoín mic Siorna
Ḣaoḡlaiḡ mic Déin mic Roiteáctaiḡ mic Maoín mic Aongura
2165 Olmucad mic Fiacac Labruinne mic Smiorḡuill mic Éanboeta
mic Tigearnmair mic Follaiḡ mic Eitriail mic Íriail Fáid
mic Éireamóin ríogaét Éireann naoi mbliadna, gur tuit i
Maiḡ Muaidé lé harc Imleac.

Do ḡab Airc Imleac mac Élim mic Roiteáctaiḡ mic
2170 Roáin mic Failbe mic Cair Céadcaingniḡ mic Ailloeaḡóio
mic Muineamóin mic Cair Clotaḡ mic Fír Aroa mic Roit-
eáctaiḡ mic Ropra mic Ḣlair mic Nuadac Deaḡláim mic
Eodac Faobarḡlair mic Connmaoil mic Éibhir Finn mic
Milead ríogaét Éireann dá bliadain ir píce, gur tuit lé
2175 Nuada Fionn Fáil.

Do ḡab Nuada Fionn Fáil mac Ḣialléada mic Oiliolla
Óléaoín mic Siorna Ḣaoḡlaiḡ do ríol Éireamóin ríogaét
Éireann píce bliadan, nó do réir oruimḡe oile tri píco
bliadan, gur tuit lé Bheirriḡ mac Airc Imliḡ.

2180 Do ḡab Bheirriḡ mac Airc Imliḡ mic Élim mic Roit-
eáctaiḡ mic Roáin mic Failbe mic Cair Céadcaingniḡ mic
Ailloeaḡóio mic Muineamóin do ríol Éibhir ríogaét Éireann

Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland seven years; and he was burned by a flash of lightning in Dun Sobhairce.

Eilim son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaime, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland one year, till he fell by Giallachaidh son of Oilill Olchaoín.

Giallachaidh son of Oilill Olchaoín, son of Siorna Saoghlach, son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrúine, son of Smiorg hull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faith, son of Eireamhon, held the sovereignty of Ireland nine years; and he fell in Magh Muaidhe by Art Imleach.

Art Imleach son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaime, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland twenty-two years; and he fell by Nuadha Fionn Fail.

Nuadha Fionn Fail son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland twenty years, or according to others sixty years, till he fell by Breisrigh son of Art Imleach.

Breisrigh son of Art Imleach, son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon

naoi mbliadhna; agus do bhrí iomao caé ar fómhórcuib rriur
an ré rin; agus do tuit féin fá d'eiread lé hEocáirí Aptac i
2185 SCairn Connluain.

Do gab Eocáirí Aptac mac Finn mic Oiliolla mic Floinn
Ruairí mic Roeláin mic Mairetine mic Siécinn mic Riagláin
mic Eoinbhric mic Luigtheac mic Íocta mic Bheogáin ríogacé
Éireann doinbliadhain amáin; agus ir uime gairtcear Eocáirí
2190 Aptac óe, ar a liacé do-geirthead bár i nÉirinn ré n-a linn.
Do lingead iomorro tam nó galair gada míora ar fearaid
Éireann lé marbtaoi iomao víob, gonaó uime rin do lean
Eocáirí Aptac óe; ionann ceana aptac ir marbtaó; gur
tuit féin lé Fionn mac Bhráta.

2195 Do gab Fionn mac Bhráta mic Labhraóda mic Cairbhre mic
Ollamán fúola mic Fiacac Fionrcotais mic Séadna mic
Airt mic Airte mic Eirbhric mic Ébhir mic Ír mic Milead
ríogacé Éireann ríce bliadhain, nó do réir óruinge oile,
criocad bliadhain, gur tuit lé Séadna lonnarrairí.

2200 Do gab Séadna lonnarrairí mac Bheirriú mic Airt
Imliú do fiol Ébhir ríogacé Éireann ríce bliadhain; agus ir
uime gairtcear Séadna lonnarrairí óe .i. Séadna an Tuair-
artail, do bhrí gurab é céirí do dáil tuairartail o'aimuraid
ar otúr i nÉirinn é; ionann iomorro lonnarrairí ir tuair-
2205 artail. Agus do riadad a baill ó céirle lé Simeon bheac,
go bfuair bár amlaíó rin.

Do gab Simeon bheac mac Aodáin glair mic Nuadac
Fionn fáil mic Siailléada mic Oiliolla Óléadain mic Siorna
Saoğlais do fiol Éireamóin ríogacé Éireann ré bliadhna
2210 gur tuit lé Duac Fionn i noioğail a átar agus a riadad
do rinne.

Do gab Duac Fionn mac Séadna lonnarrairí mic
Bheirriú mic Airt Imliú do fiol Ébhir ríogacé Éireann
cúig bliadhna; gur tuit lé Muireadac bolgrac.

2215 Do gab Muireadac bolgrac mac Simeoin bhrí mic

of the race of Eibhear, held the sovereignty of Ireland nine years; and in that time he defeated the Fomorian in several battles; and he himself fell at last by Eochaidh Apthach at Carn Connluain.

Eochaidh Apthach son of Fionn, son of Oilill, son of Flann Ruadh, son of Rothlan, son of Mairtine, son of Sithcheann, son of Riaghlán, son of Eoinbhric, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland one year; and he was called Eochaidh Apthach because of the number who died in Ireland in his time; for the plague or other disease seized upon the men of Ireland each month, from which many of them died; hence the name Eochaidh Apthach clung to him; for *apthach* means 'fatal'; and he himself fell by Fionn son of Bratha.

Fionn son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years, or according to others thirty years; and he fell by Seadna Ionnarraidh.

Seadna Ionnarraidh son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twenty years; and he is called Seadna Ionnarraidh, that is, Seadna of the Wages, for he is the first king who gave pay to fighting men in Ireland; for *ionnarraidh* means 'wages.' And his limbs were torn asunder by Simeon Breac, and so he died.

Simeon Breac son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland six years, till he fell by Duach Fionn to avenge his father, and the tearing asunder of him which he had done.

Duach Fionn son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imloch of the race of Eibhear, held the sovereignty of Ireland five years; and he fell by Muiredhach Bolgrach.

Muiredhach Bolgrach son of Simeon Breac, son of

Doóáin Glair mic Nuadac Finn Fáil mic Siallcáda mic Oiliolla Óléaoín mic Siorna Saoglaig do fíol Éireamóin rioḡact Éireann céitpe bliadóna; gur éuit lé héanna Dearg mac Duac Finn.

- 2220 Do ḡab Éanna Dearg mac Duac Finn mic Séadna Ionndarraio mic Bperrig mic Airt Imliḡ do fíol Éibir rioḡact Éireann óá bliadóna véas. Ir uime do ḡaircī Éanna Dearg óe .i. dearg a oineac .i. a ḡnúr. Ir pé n-a linn do buailéad airtḡeo i ndairḡeoioḡ ar ocúr i néirinn.
- 2225 Aḡur fuair pé báḡ do táim ar Sliab Mír ḡo roḡruioe móir mar don mír.

XXVII.

- Do ḡab Luḡaio Iaróonn mac Éanna Deirḡ mic Duac Finn mic Séadna Ionndarraio mic Bperrig mic Airt Imliḡ do fíol Éibir rioḡact Éireann naoi mbliadóna. Ir uime
- 2230 ḡairḡear Luḡaio Iaróonn óe, ionann iaróonn ir ouḡóonn; ḡonad tré folc ouḡóonn do beit air, ráinḡ Luḡaio Iaróonn o'fórainm air; gur marḡad lé Sioplám i Ráit Cloḡair é.

- Do ḡab Sioplám mac Finn mic Bpáca mic Labraḡa mic Cairbpe mic Olláman Fóla do fíol Ír mic Milead
- 2235 rioḡact Éireann pé bliadóna véas. Ir uime ḡairḡear Sioplám óe, ionann ríor ir faḡa .i. láma faḡa do bi aige, óir do foicóir a óá láim an calám aḡur é 'n-a fearám; aḡur ir lé heócaio Uairḡear do marḡad é.

- Do ḡab Eócaio Uairḡear mac Luigḡeac Iaróuinm mic
- 2240 Éanna Deirḡ mic Duac Finn mic Séadna Ionndarraio mic Bperrig mic Airt Imliḡ do fíol Éibir rioḡact Éireann óá bliadóna véas. Ir uime ḡairḡear Eócaio Uairḡear óe .i. ceapḡ fuapḡ do bioḡ aige mar loingear; ionann iomoiro ceapḡ ir naomóḡa nó coḡtaoi; aḡur do bḡig ḡo mairḡe rḡi-
- 2245 fearḡ óá bliadóna ar mairḡe ir é ar veoiarḡeacḡ a héirinn,

Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachadh, son of Oilill Olchaoín, son of Siorna Saoghalach, of the race of Eireamhon, held the sovereignty of Ireland four years; and he fell by Eanna Dearg son of Duach Fionn.

Eanna Dearg son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years; he was called Eanna Dearg, for his *oineach*, that is his countenance, was red. It was in his time that, at Airgeadros, money was first coined in Ireland. And he died of the plague on Sliab Mis, and a large multitude with him.

XXVII.

Lughaidh Iardhonn son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years. He was called Lughaidh Iardhonn, for *iardhonn* means 'dark-brown'; hence through his dark-brown locks he got the name Lughaidh Iardhonn; and he was slain by Siorlamh at Raith Clochair.

Siorlamh son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir, son of Milidh, held the sovereignty of Ireland sixteen years. He is called Siorlamh, for *sior* means 'long'; and he had long hands, for when in a standing posture his hands reached the ground; and he was slain by Eochaidh Uaircheas.

Eochaidh Uaircheas son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years. He was called Eochaidh Uaircheas, for he used to have bare canoes for a fleet, and *ceasa* means 'canoes' or 'coctaoi'; and as he was two years on sea in exile from Ireland, he used to put

17 amlaíó do-níod fúineann oá muinntir do cùr rna
 ceardaib rin do éreacáó imill gacá críce car a nḡabao
 aḡur na héaóala do tadbairt leir rna ceardaib rin sur an
 luingeas; gonaó ó na ceardaib rin do lean eoóaró Uaircéas
 2260 óe; sur tuit lé hEoóaró Feaómuine 17 lé Conuing Beig-
 eaglaó.

Do ḡab Eoóaró Fiaómuine aḡur Conuing Beigeaglaó
 oá mac Duac Teamrac mic Muireadóisḡ Bolḡraḡ mic
 Simeoin bḡic mic Aoóain ḡlaḡ mic Nuaoac Finn fáil
 2265 mic ḡialléaoa mic Oiliolla Óléaoin mic Siorna ḡaoḡlaḡ
 do ríol éireamóin ríogaóó éireann; cúḡ bliaóna 1 ḡcom-
 flaitéas oóib. 17 uime ḡairtéas Eoóaró Fiaómuine óe
 do bḡiḡ ḡo nḡaótuḡeao beic aḡ raiḡ 17 aḡ ríaoac 1
 muinóib nó 1 ḡcoilltib; aḡur do tuit an tEoóaró-re lé
 2280 luḡaró Láimóearḡ mac Eoóac Uaircéas.

Do ḡab luḡaró Láimóearḡ mac Eoóac Uaircéas mic
 Luḡóeac Iaróuinn mic Éanna Deirḡ mic Duac Finn mic
 Séaoa lonnarraíó mic bḡeirriḡ mic Airé Imliḡ do ríol ébḡir
 ríogaóó éireann reaoó mbliaoa. 17 uime ḡairtéas luḡ-
 2285 aró Láimóearḡ óe do bḡiḡ ḡo raibe ti nó baill oearḡ ar a
 Láim; sur tuit lé Conuing Beigeaglaó.

Do ḡab Conuing Beigeaglaó mac Duac Teamrac mic
 Muireadóisḡ Bolḡraḡ mic Simeoin bḡic mic Aoóain ḡlaḡ
 mic Nuaoac Finn fáil mic ḡialléaoa mic Oiliolla Óléaoin
 2270 mic Siorna ḡaoḡlaḡ do ríol éireamóin ríogaóó éireann
 oic mbliaoa. 17 uime ḡairtéas Conuing Beigeaglaó óe
 do bḡiḡ náḡ ḡab caom eagla ríam é 1 ḡcaó ná 1 ḡcomrac,
 aḡur rór fá tḡéimfeas 1 n-iorḡail é; gonaó uime rin do
 rinne an ríle an ríann-ro:

2275

Conuing na ḡcoinglaó ḡeaoóḡlan,
 naóar uairmḡ ré neao ríam;
 a oic ro óait for ḡac leao
 nó sur marb ar mac Luḡóeac.

Do ḡab ar mac Luḡóeac Láimóearḡ mic Eoóac Uair-
 2280 céas mic Luḡóeac Iaróuinn mic Éanna Deirḡ mic Duac

a party of his followers in these canoes to plunder the borders of every country he passed by, and to bring the booty in these canoes to the fleet ; and it was from these canoes that the name Eochaidh Uaircheas clung to him ; and he fell by Eochaidh Fiadhmhuine and by Conuing Beigeaglach.

Eochaidh Fiadhmhuine and Conuing Beigeaglach, two sons of Duach Teamhrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallchaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held conjointly the sovereignty of Ireland five years. Eochaidh Fiadhmhuine was so called, for he used to hunt and chase amidst thickets or in woods ; and this Eochaidh fell by Lughaidh Laimhdheargh son of Eochaidh Uaircheas.

Lughaidh Laimhdheargh son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Lughaidh Laimhdheargh, as there was a red *tí* or spot on his hand ; and he fell by Conuing Beigeaglach.

Conuing Beigeaglach son of Duach Teamhrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallchaidh, son of Oilill Olchaoín son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland ten years. He is called Conuing Beigeaglach, for he never felt a qualm of fear in battle or contest, and, moreover, he was a brave man in an onslaught ; and hence the poet composed this stanza :

Conuing of the fights of the bright spears,
Who never quailed before wight,
Passed a decade ruling over each Half
Till Art son of Lughaidh slew him.

Art son of Lughaidh Laimhdheargh, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg,

Ḟinn mic Séadna ionnairiaró mic Dheirriḡ mic Airt Imliḡ
 oo ḡiol Ébiri ríogáct Éireann ré bliadóna; sur tuit lé
 Duac Laḡnac mic Fiacác Tolḡnais aḡur lé Fiacáir réin.

2285 Do ḡab Fiacáir Tolḡnac mac Muireadúis bolḡnais
 mic Simeon Ḃric mic Aodáin ḡlair mic Nuadac Ḟinn Fáil
 mic ḡialléada mic Oiliolla Óléaoim mic Siorna Šaoḡlais
 oo ḡiol Éireamóin ríogáct Éireann reáct mbliadóna; sur
 tuit lé hOilill Ḟionn.

2290 Do ḡab Oilill Ḟionn mac Airt mic Luigḡeac Láimḡeirs
 mic Eodác Uaircear mic Luigḡeac Iaróuin mic Éanna
 Deirs mic Duac Ḟinn mic Séadna ionnairiaró mic Dheirriḡ
 mic Airt Imliḡ oo ḡiol Ébiri ríogáct Éireann naoi mbliad-
 óna, sur tuit lé hAirsgeamár ir lé Fiacáir ir lé Duac mac
 Fiacác.

2295 Do ḡab Eodáir mac Oiliolla Ḟinn mic Airt mic Luig-
 ḡeac Láimḡeirs mic Eodác Uaircear oo ḡiol Ébiri ríogáct
 Éireann reáct mbliadóna; aḡur nior léis an riḡe o'Airsgea-
 már, áct oo rinne ríot ré Duac Laḡnac, sur marbad lé
 Duac é an aonac.

2300 Do ḡab Airsgeamár mac Siopláim mic Ḟinn mic Ḃráda
 mic Laḡrada mic Cairbre mic Ollamán Fóola oo ḡlióct
 íri mic Milead ríogáct Éireann tri bliadóna ríceao, nó oo
 réir ḡruinge oile oéct mbliadóna oéas an ríóo sur tuit lé
 Duac Laḡnac ir lé Luḡair Láigḡe.

2305 Do ḡab Duac Laḡnac mac Fiacác Tolḡnais mic Muir-
 eadúis bolḡnais mic Simeoin Ḃric mic Aodáin ḡlair mic
 Nuadac Ḟinn Fáil mic ḡialléada oo ḡiol Éireamóin ríogáct
 Éireann deic mbliadóna. Ir uime ḡaircear Duac Laḡnac
 óe, ionann iomorro Laḡra ir Luacḡra, óir ní caḡrad
 2310 cairde oo neac iar noéanam éaḡóra ḡan é oo aḡra an
 oo lácair; ḡonad oe rin ráimḡ an forainm Duac Laḡnac
 air.

son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland six years; and he fell by Duach Laghrach son of Fiachaidh Tolgrach and by Fiachaidh himself.

Fiachaidh Tolgrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland seven years; and he fell by Oilill Fionn.

Oilill Fionn son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years; and he fell by Argeadmhar and by Fiachaidh and by Duach son of Fiachaidh.

Eochaidh son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he did not yield the kingdom to Argeadmhar, but made peace with Duach Laghrach; and Duach slew him at a meeting.

Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-three years, or according to others thirty-eight years; and he fell by Duach Laghrach and by Lughaidh Laighdhe.

Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh of the race of Eireamhon, held the sovereignty of Ireland ten years. He was called Duach Laghrach, for *ladhgra* is the same as *luathagra*, 'swift retribution'; and he used to give respite to no one who had committed injustice, but exacted retribution from such on the spot, and hence he was called by the name of Duach Laghrach.

Do gab Luðair Laidhe mac Eodad mic Oiliolla Finn
 mic Airt mic Luigðeac Láimðeirs mic Eodad Uuirðear oo
 2315 fíol Éidir ríogadé Éireann readé mbliadna sup éuit lé
 hadó Ruad mac Badairn. Aoeir an Cóir Anmann supab
 oo na cúig Luigðeacab fá clann oo Óáire Óoimðeac an
 Luðair Laidhe rin. Ir ead íomorro noctar an leabair céanna
 sup fáirnéir uraoi o'áiríte tré fáirtine oo Óáire Óoimðeac
 2320 go mbeir mac aige oa ngairrde Luðair oo-ðeabao flait-
 ear Éireann; a sup ruðao oa éir rin cúigear inac oiaio
 i noiaio oó, a sup tug Luðair o'áinm ar ðac don oioð.. Ar
 ðfár von cloinn céio Óáire o'fior an uraoi céanna ir
 prairuigir oe cia an Luðair von cúigear oo-ðeabao flait-
 2325 ear Éireann. "Triall amárac go Tairleir" ar an uraoi
 "mar don réo cúigear mac a sup tiocfao amárac laog
 álainn alla fán donac a sup lingro các ir oo clann ar
 a loig; a sup cibé ooo cloinn-re éinnfeair air ir muirðfior
 é buo ri Éireann é." Ráinig an laog ar n-a márac fán
 2330 donac ir céio rin Éireann ir clann Óáire 'n-a oiaio go
 ríngaoar binn éadair. Cuirtear ceo uraoirdeacáa ioir
 macab Óáire a sup rin Éireann. Triallao mic Óáire
 i noiaio an laog ar rin go Oál Marcórb Laidhean, a sup
 cáirteoir Luðair Laidhe an laog a sup marðair é; gonao
 2335 ón laog roin ðairtear Luðair Laidhe .i. Luðair laogda oe.

Ir ar an Luðair-re acá an rinnreéal rilideacáa mar
 a n-aicirtear go oarila a sup é a sup reilg i noitneir é ré
 caillig urgránna ar a raibe ceallair uraoirdeacáa, a sup
 go noeacáio 'n-a leabair sup bean a ceallair uraoirde-
 2340 eacáa oi, sup cairðregeao oó a beir 'n-a hógrinaoi álainn
 oa éir; a sup go fáac ir i Éire an caillac-ro léir luig
 Laidhe, mar go ðruair ouao ir ooðruing fá a ceann ar
 otúr a sup áinear ir roirðear oa éir rin.

Tar ceann go n-abair an Cóir Anmann sup mac oo

Lughaidh Laighdhe son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he fell by Aodh Ruadh, son of Badharn. The Coir Anmann states that this Lughaidh was one of the five Lughaidhs, the children of Daire Doimhtheach. The same book relates that a certain druid revealed prophetically to Daire Doimhtheach that he would have a son who would be called Lughaidh who would obtain the sovereignty of Ireland; and after this five sons were born to him in succession, and he called each of them Lughaidh. When the sons grew up, Daire had recourse to the same druid, and asked him which of the five Lughaidhs would get the sovereignty of Ireland. "Go to-morrow to Taillte," said the druid, "with thy five sons, and there will come to-morrow a beautiful fawn into the fair, and everyone, and thy children with the rest, will run in pursuit of it, and whichever of thy children shall outrun the fawn and kill it will be king of Ireland." The fawn came into the fair on the morrow; and the men of Ireland and the children of Daire pursued it till they reached Beann Eadair. A druidical mist separated the sons of Daire from the men of Ireland. The sons of Daire proceeded to hunt the fawn from thence to Dal Maschorb of Leinster, and Lughaidh Laighdhe overtook and slew it; and it was from that fawn that he was called Lughaidh Laighdhe, that is, Lughaidh Laoghdha.

Of this Lughaidh there is a curious romantic story, in which it is said that, when he was engaged in hunting in a desert place, he met a hideous hag who wore a magic mask; that he went into her bed, and took off her magic mask, and dreamt that she would be a beautiful young lady thereafter; and by this hag, with whom Lughaidh lay, Ireland is allegorically meant, for at first he endured toil and torment on her account, but afterwards enjoyed pleasure and delight.

Although the Coir Anmann states that Lughaidh Laighdhe

2345 Óáine Óoimíteac Luḡairḡ Laidḡe, ní mearḡaim ḡurab é an
Luḡairḡ Laidḡe-re luaidḡear an Cóiḡ anmann fá ní ar
Éirinn an Luḡairḡ úo, tar ceann ḡur cairnḡḡḡḡḡeacḡ leir na
ḡraoitiḡ ḡomaḡ ní Éireann Luḡairḡ Laidḡe mac Óáine
Óoimḡiḡ.

2350 Do ḡab Aoḡ Ruac mac Baḡairn mic Airḡeacḡmáir mic
Siopláim mic Finn mic Bḡáca mic Labḡaḡa mic Cairḡḡe
mic Ollamḡan Fóola oo ḡlioḡt íḡ mic Mileacḡ ḡioḡacḡt Éir-
eann bliacḡain íḡ ríce; ḡur baḡacḡ aḡ ear Ruairḡ é.

Do ḡab Oioḡorba mac Oéamáin mic Airḡeacḡmáir mic
2355 Siopláim mic Finn mic Bḡáca mic Labḡaḡa mic Cairḡḡe
mic Ollamḡan Fóola oo ḡlioḡt íḡ mic Mileacḡ ḡioḡacḡt Éir-
eann bliacḡain íḡ ríce; ḡur tuic leir na Cuanaiḡ ḡan Córann
.i. Cuan Maḡa Cuan Muḡe íḡ Cuan Sléibe.

Do ḡab Ciombacḡ mac Fionnḡain mic Airḡeacḡmáir mic
2360 Siopláim mic Finn mic Bḡáca mic Labḡaḡa mic Cairḡḡe mic
Ollamḡan Fóola oo ḡlioḡt íḡ mic Mileacḡ ḡioḡacḡt Éireann
ríce bliacḡan, nó oo ḡéir ḡḡuḡḡe oile oḡt mbliacḡna ríceacḡ,
ḡur tuic oo táim i neamḡain mḡaca.

was a son of Daire Doimhtheach, I do not think that this is the Lughaidh Laighdhe the Coir Anmann refers to who was king of Ireland, notwithstanding that the druids foretold that Lughaidh Laighdhe son of Daire Doimhtheach would become king of Ireland.

Aodh Ruadh son of Badharn, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he was drowned at Eas Ruaidh.

Diothorba son of Deaman, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he fell in Corann by the Cuans, that is Cuan Mara, Cuan Muighe, and Cuan Sleibhe.

Ciombaoth son of Fionntan, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years, or according to others twenty-eight years; and he died of the plague in Eamhain Mhacha.

XXVIII.

Do gab Máca mionghrao inígean dotha Ruaid mic baó-
 2366 ainn mic Airgeadomáir mic Siopláim mic Finn mic Bráta
 mic Labaróa mic Cairbne mic Olláman Fóola míogáct
 Éireann reáct mbliadna, gur marb Reáctair Ríghéar i.
 Agus i r n-a linn oo cógbad Eamain Máca. As ro
 iomorro an fáct fá ráirítear Eamain Máca nia .i. trí míg
 2370 oo bí i bflaitéar Éireann a hulltaib, mar atá doo Ruad
 mac baódaire ó ráirítear Ear Ruaid, agus Oioctorbha mac
 Uéamain a huirneac Míde agus Ciombaoct mac Fionntain
 a Fionnabair. Agus i r as an gCiombaoct roin oo hoilead
 uíaine Mór mac Eadac buadai. Agus reáct mbliadna
 2375 oa gac míg oíob fá reáct ar timceall, go utáingadair fá
 trí i bflaitéar Éireann; agus i r é doo Ruad fuair bair
 ar oúr oíob; agus nior fágai oo flioct oa éir áct doin-
 inígean amáin, Máca a hainm. Iarrair Máca real oon
 míogáct iar n-éas a haear; agus aubairt Oioctorbha
 2380 i r a clann nac fuighead bea míogáct uata féin; agus oo
 fearad cat eatorra féin i r Máca, go rug Máca buaid
 an ácta roin orra; agus oo gab flaitéar Éireann reáct
 mbliadna; agus fuair Oioctorbha bair agus oo fágai cúig-
 ear mac oa éir, mar atá baot beoac bair uallac i r
 2385 borbéar. Do iarraoir flaitéar Éireann oíob féin amáil
 oo bí as a rinreair pompa. Aubairt Máca nac ciubrad
 oíob áct cat ear ceann na míogácta. Do fearad cat
 eatorra agus rug Máca buaid orra. Téio clann Oioct-
 orbha oa noívean féin i scoilltib oirca diamair; agus tug
 2390 Máca Ciombaoct mac Fionntain mar céile agus mar ceann
 fearóna ar a laochraí, agus oo cuaid féin ar loig cloinne
 Oioctorbha i míoct clairíge, iar gcuimilt caoir fearail
 oa veilb, agus fuair iao-ran i scoill diamair i mbuirinn,

XXVIII.

Macha Mhongruadh, daughter of Aodh Ruadh son of Badharn, son of Airgedmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, held the sovereignty of Ireland seven years, till Reachtaidh Righdhearg slew her. And it was in her time that Eamhain Mhacha was built. Now the reason why it is called Eamhain Mhacha is this : three kings out of Ulster held the sovereignty of Ireland, namely, Aodh Ruadh son of Badharn, from whom is named Eas Ruaidh, and Diothorba son of Deaman of Uisneach in Meath, and Ciombaoth son of Fionntan from Fionnabhair ; and it was with this Ciombaoth that Ughaine Mor son of Eochaidh Buadhach was brought up. And each of these kings reigned seven years in succession, until each had held the sovereignty of Ireland thrice. And the first of them to die was Aodh Ruadh ; and he left no issue but one daughter named Macha. Macha demanded the sovereignty in her turn after her father's death ; and Diothorba and his children said that they would not cede sovereignty to a woman ; and a battle was fought between themselves and Macha ; and Macha triumphed over them in that battle, and held the sovereignty of Ireland seven years ; and Diothorba died and left five sons, namely, Baoth, Bedach, Bras, Uallach, and Borbchas. These demanded the sovereignty of Ireland for themselves, as it was held by their ancestors before them. Macha said she would only give them battle for the sovereignty. A battle was fought between them, and Macha defeated them. The children of Diothorba fled for safety to dark and intricate woods ; and Macha took Ciombaoth son of Fionntan as her husband, and made him leader of her warriors, and went herself in pursuit of the sons of Diothorba in the guise of a leper, having rubbed her body with the dough of rye, and found them in an intricate

2395 a5 bhuic éiric allta. Fiapruigro clann Dúioirba rceala
 ói ir tugadur mór von diaó ói. Noctair rre gac rceala
 va raibe aice dóib.

Ir ann rin aubairt fear oib gurab álainn an porc
 oo bi a5 an gclairig a5ur go raibe mian ar féin luige
 ria. Leir rin triallair féin ir Maca i noiamair na coille,
 2400 a5ur ceanglair Maca an fear roin, a5ur fágadur ann rin
 é, a5ur cillir go cáe air. A5ur fiapruigro oi "C'áit ar
 fágadur an fear oo éad leat?" ar ríao. "Ní fearadur,"
 ar rí, "áit raolim gurab nár lair teact va bar ládair-re
 i noiaró aontuigte pé claim." "Ní nár," ar iao-ran, "óir
 2405 oo-óeanaime an ní céadna." Téio iomorro rir gac n-aon
 aca fá reat ran gcoill; ir oo ceangail uile iao, ionnur go
 rug i n-aonceangal oo ládair fear Ulaó go heamain iao,
 a5ur fiapruigir oo maicib Ulaó creao an viol oo-óeanaó
 oib. Aubriadar uile o'aoiméin bár oo eadairt oib.
 2410 "Ní hamlaó ir cóir," ar Maca, "óir oo buó claoaó
 reatá rin; áit uoiréar iao a5ur tugéar orra ráit oo
 éogbáil uam-ra bur prioméadair von éuigeaó go brát."
 Leir rin beandair Maca an vealg óir oo bioó ran mbriat
 oo bioó fá n-a brágaio amac, a5ur oo tomaidur leir fóir na
 2415 ráta fá héigean oo éloinn Dúioirba oo éogbáil. Eamain
 iomorro gairmtear von ráit. Eó, ceana, ainm oo vealg,
 a5ur muin, bráige; gonaó ve rin ráitcear Eamain .i. eo
 muin, rir an ráit. Nó ir uime gairtear Eamain oi ó
 Eamain mMac .i. bean Cruinn mic Aónamain; a5ur fá
 2420 héigean von mnaoi rin va haimeoin uil oo cóirpuit pé
 headuib Concubair ríog Ulaó, gur fárui5 iao a5ur i corrac;
 a5ur i gceann na rcribe rug rí mac ir ingean; a5ur tug
 a mallac o'fearuib Ulaó, gonaó ve rin táinig an ceaf
 naioéan orra; a5ur oo bi an ceaf roin orra pé pé naoi
 2425 ríog .i. ó Concubair go flaitcear Máil mic Roéruóe

forest in Burenn, cooking a wild boar. The sons of Diothorba asked news of her, and gave her a portion of the meat. She told them all the news she had.

And then one of the men said that the leper had a beautiful eye, and that he desired to lie with her. Thereupon he and Macha retired into the recesses of the wood, and Macha bound this man and left him there, and returned to the rest. And they questioned her, "Where didst thou leave the man who went with thee?" said they. "I know not," said she; "but I think he feels ashamed to come into your presence after embracing a leper." "It is not a shame," said they, "since we will do the same thing." Thus she went into the wood with each of them in turn; and she bound them all, and so took them bound together before the men of Ulster at Eamhain; and she asked the Ulster nobles what she should do with them. They all said with one accord that they should be put to death. "That is not just," said Macha, "for that would be contrary to law; but let them be made slaves of, and let the task be imposed on them of building a fort for me which shall be the capital of the province for ever." Thereupon Macha undid the gold bodkin that was in the mantle on her breast, and with it measured the site of the fort which the sons of Diothorba were obliged to build. Now, the fort is called Eamhain *eo* being a word for 'a bodkin,' while *muin* means 'the neck,' and hence the fort is called Eamhain, that is, *eo mhuin*. Or, it is called Eamhain from Eamhain Mhacha, that is, the wife of Cronn son of Adhnaman. Now this woman was forced against her will to run with the horses of Conchubhar, king of Ulster; and she, though pregnant, outran them; and at the end of the race she gave birth to a son and a daughter; and she cursed the men of Ulster, whence they were visited with the pangs of labour; and these pangs continued to afflict them during nine reigns, that is, from Conchubhar to the reign of Mal son of Rochruidhe. Eamhain accordingly

Eamhain, amlaio rín, .i. amhain; am, as a dúltao nac
aon rug Macla mu'n am roin, aet oia; gonað ve raírtear
Eamhain Macla iar an gcéadfaio-re. Do marbað Macla
Mongruaio iar rín lé Reaetiaio Rígeaer.

2430 Do gab Reaetiaio Rígeaer mac Luigheac Laighe mic
Eoacac mic Oiliolla Finn mic Airt mic Luigheac Láimhear
mic Eoacac Uaircear oo ríol éidh ríogact éireann ríe
bliadán. Ir uime gaircear Reaetiaio Rígeaer ve .i. rí
geaer oo bi aige .i. bun ríge veir; asur ir lé hUgaine Mór
2435 oo marbað i noioaio a buimige é.

Do gab Ugaine Mór mac Eacac Buadais mic Duac
Lagruis mic Fiaccac Tolghais mic Muireadais Bolghais
mic Simeoin bñic mic Aodáin Glair mic Nuadac Finn Fáil
mic Giallcaoa mic Oiliolla Ólcaoin mic Siorna Saoqlais
2440 oo ríol éireamóin ríogact éireann veic mbliadna ríeao,
nó oo réir óruinge oile, oá ríeo bliadán. Ir uime gair-
cear Ugaine Mór ve, oo bñis gur mór a flaitcear, óir oo
bi cur ar oileanaib iarceair Eorpa aige; asur oo báoar
cúigear ar ríeo oo cloinn as an Ugaine rín, mar acá oia
2445 ir ríe oo cloinn mac ir triar ingean. Ar bpár von cloinn
rín oo gab gac aon oioð fá leit buídean 'n-a oiaio réin.
Asur an can oo beircti raorcuairt éireann leo, mar a mbioð
mac oioð aroct, oo bioð an mac oile amárac ann. Mar rín
oioð oiaio i noiaio ionnur gac caob 'n-a otcuaoair aiaio go
2450 gcaicti leo a mbioð oo biað ir oo lón ann. Asur mar
cuaoar rí éireann rín oá n-aie oo cuaoar oo ceirneam
an ocair rín rí an ríis Ugaine. Asur ir é ní ar ar
cinneaoar leat ar leat éire oo roinn i gcúis rannaid
ríeao, asur a mír réin oo caoairt oá gac aon von cloinn
2455 rín oi, asur gan ar beirct oo neac oioð caiteam ar cúo
a céile; gonað uime rín oo rinne ríle éigin an rann-ro:

Ugaine uallac amra,
Oia ba bñug buadac banna;
Rannao a clanna go ceart
éire i gcúis ranna ríeao.

is the same as *amhaon*, *amh* denying that it was but one, it being two, Macha gave birth to on that occasion. And hence it was called Eamhain Mhacha, according to this opinion. After this, Macha Mhongruadh was slain by Reachtaidh Righdhearg.

Reachtaidh Righdhearg son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland twenty years. He was called Reachtaidh Righdhearg from his having a red fore-arm, that is, the end of a red fore-arm ; and he was slain by Ughaine Mor to avenge his foster-mother.

Ughaine Mor son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or according to others forty years. He was called Ughaine Mor, as his reign was great, since he held sway over the islands of western Europe ; and this Ughaine had twenty-five children, namely twenty-two sons and three daughters. When these children grew up, each of them had a special retinue ; and when they went on free circuit round Ireland, where one of the sons stayed at night, another son stayed on the morrow. Thus they went on in succession, so that wherever they directed their steps they exhausted all the food and provisions in the district. And when the men of Ireland observed this, they went to complain of this injury to Ughaine, the king. And it was mutually agreed on to divide Ireland into twenty-five parts, and to give each of these children his own part, and not to permit any one of them to be a burden to another's portion. Hence some poet composed this stanza :

Ughaine the proud, the noble,
Whose victorious dwelling was Banbha,
His children divided rightly
Erin into twenty-five portions.

Agus ír do méir na ionna roin do cógtaoi ciortána ír
 ualgaíir na gac níg na raibe ar éirinn fead trí céao
 bliadán, mar atá ó aimir uaine go haimir na gcúigeadaí
 do maidr né linn eodac feoilis do beir 'n-a níg éireann,
 2466 a maidl a veir an file ran rann-ro:

Trí céao bliadán, buan an oil,
 go uáingavar cóigeadaí;
 cóigeaí gan éireadaí i gcóí
 Rannrao éirinn ugaini.

2470 Ír é eodac feoilis do roinn cúigeadaí éireann ioir an
 oiruis-re rior. Tus cúigeaí ulaí do feargur mac léir.
 Tus cúigeaí laigeaí do Rorra mac feargura fairrige.
 Tus ná cúigeaí Mumhan do Tigearnaí Téirbeannaí mac
 luíca ír do Ueagair mac Sin. Tus mar an gcéona Cúig-
 2475 ead Connac do éiríir, mar atá o'fíric mac féig o'eodac
 Allao ír do Tinne mac Connac, do méir mar cuirream
 rior na éir ro an can laibeoraí ar flaitear eodac feoilis
 féin. Agus ní luígaíre do bí an roinn rí cloinne uaine ar
 éirinn go noeadaíir clann uaine gan fílic ac vial,
 2480 mar atá Cobtaí Caol mbreag ír laogaire; loic ó uáing
 a maireann do fíol éireadóin. Agus ír lé baobdaí mac
 eadac buadag a veirbriadaí féin do marbaí uaine
 móir i uéalaí an corcaí; agus ní raibe féin i níge
 néireann ac lá go leir an can do marbaí lé laogaire
 2485 loic é i noigail a acáir.

And it was according to these divisions that rents and duties used to be paid to every king who reigned in Ireland for three hundred years, that is, from the time of Ughaine to the time of the provincials who lived when Eochaidh Feidhlioch was king of Ireland, as the poet says in this quatrain :

Three hundred years lasting the reproach,
Until the provincials arose,
Five without faith in their hearts,
Shared between them Ughaine's Erin.

It was Eochaidh Feidhlioch who divided the provinces of Ireland amongst the following. He gave the province of Ulster to Fearghus son of Leide ; he gave the province of Leinster to Rossa son of Fearghus Fairrge ; he gave the two provinces of Munster to Tighearnach Teidhbheannach son of Luchta, and to Deaghaidh son of Sin ; similarly he gave the province of Connaught to three, namely, to Fidhic son of Feig, to Eochaidh Allad, and to Tinne son of Connraidh, as we shall hereafter set forth when we are treating of Eochaidh Feidhleach's own reign. Still this division of Ireland among the children of Ughaine held good until the children of Ughaine had died without issue, except two, namely, Cobhthach Caol mBreagh and Laoghaire Lorc, from whom come all that survive of the race of Eireamhon. And Ughaine Mor himself was slain by Badhbhchaidh son of Eachaidh Buadhach his own brother in Tealach an Choscair. But Badhbhchaidh held the sovereignty of Ireland only a day and a half when he was slain by Laoghaire Lorc to avenge his father.

XXIX.

'Do gab Laoḡaire Lorc mac Uḡaine mḡoir mic Eadá
 buadaiḡ mic Duac Laḡraiḡ mic Fiacac Tolḡraiḡ mic
 Muireadaiḡ Bolḡruḡ mic Simeoin ḡric mic Aodáin ḡlaiḡ
 mic Nuadac Finn Fáil mic ḡialléada mic Oiliolla Óléaoin
 2480 mic Siorna ḡaoḡlaiḡ vo fíol éireamóin ríogaac éireann oá
 bliadain. Ceafaiḡ Cpuac ingean ríog Fpangc bean Uḡaine
 mḡoir mátair Laoḡaire Luirc iḡ Cobḡaiḡ Caol mḡneagḡ.
 Aḡur iḡ uime ḡairḡear Laoḡaire Lorc ve, ionann Lorc iḡ
 fionḡal aḡur vo rinne Laoḡaire feall ar ḡadḡbḡaíḡ mac
 2495 Eadá buadaiḡ ḡur ve rin vo lean an forainn ve .i. Laoḡ-
 aire Lorc. Iḡ lé Cobḡac Caol mḡneagḡ a ḡearḡbrácair fén
 vo marḡad Laoḡaire Lorc i nḡionn Ríog ar bpuac na
 beapḡa.

Iḡ amlaíḡ ionnoro vo bí Cobḡac Caol mḡneagḡ aḡur é aḡ
 2500 fearḡaḡ tré formao pé Laoḡaire Lorc fá ríogaac éireann
 vo beíḡ aḡe; aḡur mar vo éualaiḡ Laoḡaire eirean vo beíḡ
 éaḡruaiḡ cáinḡ buíḡean arḡḡa oá ionnruḡe. An can
 vo conḡairc Cobḡac é, iḡ ead aḡubairc ḡur éruagḡ oá
 brácair an neimíocḡ ḡnácaḡ vo bíḡ aḡe ar fén vo fíor iḡ
 2505 naḡ cḡeaḡ oá lácair ḡan rluagḡbuíḡin. "Ní mḡrce," ar
 Laoḡaire, "ciocfaiḡ mḡrce ḡo ríḡac vo lácair an céirḡeaac
 arḡ ḡan buíḡin arḡḡa im fócáir." Leir rin ceileadḡair
 Laoḡaire vo Cobḡac. Oála Cobḡaiḡ, vo rinne comairle pé
 oraoi vo bí 'n-a fócáir cionnup vo-ḡéadḡ a brácair pé a
 2510 marḡad. "Iḡ ead iḡ inḡéanḡa," ar an oraoi, "bár bréḡe
 vo léḡean éḡḡat aḡur oúl i n-eilicḡom amáil marḡ aḡur
 rḡeála vo éur ḡo Laoḡaire aḡ rin, aḡur ciocfaiḡ ar beagán
 buíḡne voḡ fíor aḡur ar oḡeaac vo lácair oó luḡḡrḡ ar

XXIX.

Laoghaire Lorc son of Ughaine Mor, son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghalach of the race of Eireamhon, held the sovereignty of Ireland two years. Ceasair Chruthach, daughter of the king of the French, wife of Ughaine Mor, was the mother of Laoghaire Lorc and Cobhthach Caol mBreagh. And he was called Laoghaire Lorc, for *lorc* means 'murder of a kinsman'; and Laoghaire treacherously slew Badhbhchaid, son of Eachaidh Buadhach, whence he got the name Laoghaire Lorc. Cobhthach Caol mBreagh, his own brother, slew Laoghaire Lorc at Dionn Riogh on the brink of the Bearbha.

It happened that Cobhthach Caol mBreagh had been pining through envy of Laoghaire Lorc on account of his holding the sovereignty of Ireland; and when Laoghaire heard that he was sick, he came with an armed force to visit him. When Cobhthach saw him, he said it was sad that his brother always had a suspicion of him and would not come into his presence without an escort. "Not so," said Laoghaire; "I will come peacefully into thy presence the next time unattended by an armed escort." Thereupon, Laoghaire bade farewell to Cobhthach. Now Cobhthach took the advice of a druid who was with him as to how he could lay hold on his kinsman to kill him. "What thou hast to do," said the druid, "is to feign death, and go into a bier as a corpse, and to send word of this to Laoghaire; and he will come to thee with only a small escort; and when he will

2518 vo córp uot éaoinead ašur taðair rían i n-íoccar a bponn
 ašur marbðar leat mar rin é." Ar ſcriócnuſad marbða
 laogaire amlaio rin lé Cobðac vo marbðo Oilill áine mac
 laogaire lé Cobðac, ašur iar noéanañ na ngníom roin uó
 fuair a fláinte. Tuſ rór fá veapa leand ós var b'ainm
 Maon fá mac o'Oilill áine vo taðairt va láðair, ašur tuſ
 2520 air mór vo érioðe a ácar ir a feanacair o'ite ir lucós ſo
 n-a lof vo ílogad, ašur táinig von véirtin vo ſad an leand
 ſur beanao a uilaðra ðe; ašur ar mbeic balb uó rcaoir
 Cobðac uaió é. Triaillaír an leand ſo Corca Óuibne ſur
 cómnuiſ real i bpoðair Scoiriad fá ri ar an ſcrió rin; ašur
 2525 triaillaír ar rin von ffrainſc ſo naonðar vo cúveacáin
 mar don rir; áct ce aoirio oronſ ré feanóur ſurab ſo
 crió Armentia vo cúaió. Ašur vo noctaoar an buíðean vo
 cúaió laír ſur b'é vañna ríog éireann é; ašur táinig ve rin
 ſo noeapna ri ffrainſc caoiréac ceaglaís ar a muinntir ðe,
 2530 ašur vo ériſ iomaó áitir leir, ionnur ſo uatáinig ve rin ſo
 raiðe iomráo móri ir oirðeapcar aóbal i néirinn air; uime
 rin ſur leanaoar móran o'feapraib éireann von ffrainſc é.
 Ašur vo fuiriſ ann real faoa va ainmir.

2535 Vo ſad Cobðac Caol mbreag mac Uſaine Móiri mic
 eacac buaóaiſ vo ríol éireamóin ríogaó éireann veic
 mbliadna ríceao, nó vo réir óruinge uile, caogao bliadán.
 Cearair éruac ingean ríog ffrainſc fá máðair uó. Ir uime
 ſairtear Cobðac Caol mbreag ðe .i. ſalar tnom vo ſad é
 tpe formao ré n-a ðeapbriáair laogaire loic fá ri
 2540 éireann noime réin, ionnur ſo noeacáio i reirgliðe ir ſur
 ériſ a cúio rola ir feola uile, ſur caol é; ašur maſ
 breag ainm na háite 'n-a raiðe 'n-a luiſe, ſo ucuſad Caol
 mbreag air uime rin; ašur vo marbðo an Cobðac-ro lé
 laðraio loingreac mac Oilíolla áine i n'Óionn Ríog oiróce
 2545 noolaſ móri i noioſail a ácar ašur a feanacair vo

come into thy presence, he will lie on thy body lamenting thee, and do thou stab him in the abdomen with a dirk, and thus kill him." When Cobhthach had in this manner finished the killing of Laoghaire, he slew also Oilill Aine son of Laoghaire; and he recovered his health after he had done these deeds. He also commanded a young lad whose name was Maon, the son of Oilill Aine, to be brought into his presence, and made him eat a portion of his father's and grandfather's hearts, and to swallow a mouse with her young. But the child lost his speech from the disgust he felt, and when he became speechless Cobhthach let him go. The child proceeded to Corca Dhuibhne, where he resided for a time with Scoiriath, who was king of that country, and thence went to France with a party of nine, though some seanchas say that it was to the country of Armenia he went. And the party who accompanied him declared that he was heir to the kingdom of Ireland; and from this it came to pass that the king of the French made him leader of his household guards; and he became very successful, and so was much talked about, and his fame was great in Ireland; and consequently many Irishmen followed him to France. And he remained there a long time of his life.

Cobhthach Caol mBreagh son of Ughaine Mor, son of Eachaidh Buadhach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, fifty years. Ceasair Chruthach, daughter of the king of the French, was his mother. He was called Cobhthach Caol mBreagh, for a severe disease afflicted him through envying his brother Laoghaire Lorc, who was king of Ireland before him, so that he got into decline, and his blood and flesh melted away, so that he was thin; and Magh Breagh is the name of the place in which he lay sick, and hence he was called Caol mBreagh; and this Cobhthach was slain by iLabhraidh Loingseach, son of Oilill Aine, at Dionn Riogh, on the eve of greater Christmas, to avenge his father

marbhad leir-fean; gonad trío rin do pinne file éigin an
mann-ro:

2550

Labhairt Longreac, lón a líon,
Ro oir Cobtae i nDionn Ríog;
So fluas Laigheac ear linn lín,
Óid ro hammnigeat Laigin.

Do gab Labhairt Longreac mac Oiliolla Áine mic Laois-
aire Luirc mic Uíaine Móir do ríol Éireamóin ríogacht
Éireann veic mbliaðna, sur tuic lé Meilge mac Cobtae
2555 Čaol mBreac. Agus ir é ní va veáinís a bneasat ón
bfraingc so héirinn, gnáó éasmaireac eus Moiriač ingean
Scoiriač ríog críche bfeair Morc i n-iarčar Mumán vó, ar
méio na clú ir na veařar do bi air. Ollmuigčear lé
Čraiftine Čruicire, oirpreac do bi řán am řoin i nÉirinn, né
2560 oul 'n-a óiaió von řraingc agus iomao do řnéicib geanaíla
leir mar don né Laoió cúmainn 'n-ar nočt ři vóigainne a
vóigraire do Máon; agus řnnir porc řicbinn ar a čruic ar
řočtain na řraingce do Čraiftine an ean řáinís mar a
řaibe Máon; agus řadbair an Laoió cúmainn do pinne
2565 Moiriač ingean Scoiriač do Máon. řadbair an oireao řoin
lúčřára né hoirpreao Čraiftine é so noudbairč sur binn
leir an Laoió ir an porc; agus ar n-a člor řoin va řuinnčir
ir do Čraiftine, do řuibeoar ři řrangc řá čongnaí řluas
do čadbairč vó řá čeacč do buain a čríche řéin amač; agus
2570 eus an ři líon cablae vó .i. vó čeao ar řicío čeao; agus
čřallaio ar muir; agus ní haicřurčear a beag va řealaib
sur řabaoar euan ař loč řarman; agus ar veigacč i
veir vóib řuaraoar řeala Cobtae Čaol mBreac do veic i
nDionn Ríog so n-iomao o'uarlib Éireann 'n-a řočair; agus
2575 leir rin čřallaio do ló ir o'oiróe so veřaoar amur long-
řnirč air sur marbadoar Cobtae mar don řur na huairlib
řin. Ir ann řin do řařřuigč oraoi do bi řan mbruióin čia

and grandfather whom he had slain. On this some poet composed this stanza :

Labhraidh Loinsach, sufficient his army,
He slew Cobhthach in Dionn Riogh ;
With the lance-armed host beyond the sea-water,
It was from these that the Lagenians were named.

Labhraidh Loingseach son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland ten years ; and he fell by Meilge son of Cobhthach Caol mBreagh. And the way in which he was allured from France to Ireland was that Moiriath daughter of Scoiriath, king of the territory of Fearsa Morc in west Munster, conceived a violent passion for him on account of the greatness of his name and fame. She equipped Craiftine the harper, a musician who was in Ireland at the time, that he might go after him to France with many love-presents, together with a love-lay in which she set forth the intensity of her passion for Maon ; and when Craiftine arrived in France, he played a very sweet tune on his harp when he came to where Maon was, and sang the love-lay which Moiriath daughter of Scoiriath had composed for Maon. He was so delighted with Craiftine's playing that he said he considered the song and the tune melodious ; and when his followers and Craiftine had heard this, they besought the king of the French to give him an auxiliary force so that he might go and regain his own territory ; and the king gave him a fleetful, that is, two thousand two hundred, and they put out to sea ; and no tidings whatever are given of them till they put into harbour at Loch Garman ; and when they came ashore, they learned that Cobhthach Caol mBreagh was in Dionn Riogh and many of the Irish nobles with him, and thereupon they marched day and night, and attacked his fortress, and slew Cobhthach together with these nobles. It was then that a druid who was in the fortress inquired

2580 oo rinne an orghain rin. "An loingread" ar an fear amuis.
 "An labair an loingread" ar an orghain. "Labhair" ar an
 fear oile. Sonad oe rin oo lean Labhair loingread mar
 forainm oo Maon ó join i lé. Agus ir leir oo rónad
 laighe leatanglara ar otur i néirinn; ionann iomorro
 laighe ir pleaga ar a mbioir cinn leatanglara iarrainn;
 2585 agus ó na laigheib rin gairmtear laigin oo luic cúigib
 Gailian nír a rairtear Cúigeab laighean amú. Sonad
 oa dearbhad rin agus o'fairnéir nuimread an tirluag
 cáinig lé Labhair loingread ón bfraingc atá an file ran
 rann-ro:

2590 Dá céad ar fícho céad Gail,
 Go laigheib leatna leo anall;
 Ó na laigheib rin gan oíl
 Gairmtear laigin oo laigheib.

Ar marbad iomorro Cobtaig Caol mbréag oo Labhair
 loingread agus ar noul i reilb éireann nó, céio féin ir
 2595 Craiftine o'ionnruige ar Moiriac ingin Scoiriac ingin níg
 críche bfeair Morc, an leannán léir cuirtear Craiftine oa
 fíor von ffraingc. Oo pór Labhair i, agus ir i fá niozan-
 aise an gcéin oo mair.

Ir é fáit iomorro fá noeadair Maon né rairtear
 2600 Labhair loingread von ffraingc oo bícin a gaoil né níg
 ffraingc; óir fá hi ingean nioz ffraingc, Ceairir Crutac a
 hainm, fá bean o'ugaine Mór ir fá máchair oa cloinn,
 mar atá Laochair leorc ir Cobtaic Caol mbréag agus mac
 mic von Laochair leorc join Labhair loingread. Sonad
 2605 tré n-a gaoil né ffraingcab oo cuair ar a gcomairce.

Adubar oile fór fá noeadair von ffraingc reoc dúla i
 otir oile; oo briag go raibe rann cinnce commbáide ioir
 laigheib ir ffraingc. Oo bíod iomorro rann cinnce carao
 ag gac cúigeab i néirinn von leir éall o'fairrige, mar atá
 2610 ioir clannab Néill ir Albanaig, ioir fearab Mumán ir

who had executed that slaughter. "The mariner" (An loingseach), replied the man outside. "Does the mariner speak?" asked the druid. "He speaks" (Labhraidh), said the other. And hence the name Labhraidh Loingseach clung to Maon ever since. And it was he who first made in Ireland spears with broad greenish blue heads; for *laighne* means spears having wide green-blue iron heads; and from these spears the name Laighin is given to the people of the province of Gaillian, which is now called the province of Leinster. And the poet proves this, and sets forth the number of the host which came with Labhraidh Loingseach from France, in the following stanza:

Two hundred and twenty hundred foreigners,
With broad spears they came over;
From these spears without flaw
The Leinstermen are called Laighin.

Now when Labhraidh Loingseach had slain Cobhthach Caol mBreagh, and had taken possession of Ireland, he went along with Craiftine to visit Moiriath daughter of Scoiriath, king of the territory of Feara Morc, the lady-love who sent Craiftine to France to visit him. Labhraidh married her, and she was his queen during life.

Now the reason why Maon who was called Labhraidh Loingseach went to France was his relation to the king of the French. For a daughter of the king of the French called Ceasair Chruthach was the wife of Ughaine Mor and mother of his children, namely, Laoghaire Lorc and Cobhthach Caol mBreagh; and Labhradh Loingseach is a son's son to that Laoghaire Lorc. And it was on account of his relation to the French that he sought their protection.

Another reason why he went to France rather than to another country is that there was a special friendly understanding between the Leinstermen and the French. Indeed every province in Ireland had formed a special friendly alliance beyond the sea, as the alliance between clann Neill and the

Sacraim, ioir ulltaib i r earráinib, ioir Connacetaib i r
 breacnaib i r ioir laighnib i r ffrangcaib, amail a veir Seán
 mac Toirna Uí Mhaoilcónaigh ardoise éireann ré reancur
 rna pannaib-re rior:

2015

Críche gac va cormhailear,
 Sion gurh ionann a mbunab;
 Uí néill agus albanais;
 Sacraim agus rir muman;

2020

Ulaib agus earráinib;
 Connme cogair gac críche;
 Connacetaib i r briosáinib;
 Laighn lé ffrangcaib críche.

Táinig von commbáio vo bí ioir na cúigeabáib i r na
 críocha réamháiríte go raibe cormhailear 'n-a mbéaraib
 2025 eatorra leat ar leat vo réir an cáirveara i r an cumainn
 vo bí ré céile aca.

Bíod a rior agus, a léagtóir, gurab ar lorg an labhairt
 loingsig-re atáio a maireann vo na rior-laighnib vo ríol
 éireamóin aet ó nualláin táinig vo ríloet cobéaib cail
 2030 mbreag. As ro rior na ríomfíoinnte táinig vo laighnib,
 mar atá ó Concubair fáilge go n-a gablaib gemealac
 Caománaib Tuatailaib Brianais Mac Siolla páorais
 ó Duinn ó Diomaraib ó Duibidí muintear Ríain i r gac
 géas va gablaib ó na fíoinntib rí. Ó Cátaoir mór
 2035 tángavar urmór laigean; gíreab ní uair táinig Mac
 Siolla páorais, óir vo rcar Mac Siolla páorais i r é
 réir ré céile as breagal breac mac fíacac foibhric, an
 ceathramab glín véas ó Cátaoir ríar. Tá mac iomorro
 vo bí as an mbreagal-ro mar atá luairt lóiríonn i r
 2040 Connla; agus vo ríinneab cúigeab laigean ioir an ríar
 ríon, mar atá ó Bearba ríon as luairt i r as a ríloet, agus
 ón Bearba ríar as Connla i r as a ríloet. Sonab as

Albanians, between the Munstermen and the Saxons, between the Ultonians and the Spanish, between the people of Connaught and the Welsh, as John son of Torna O Maolchonaire, chief professor of seanchus in Ireland, says in the following stanzas :

Each is allied to its like,
Though they be not of the same stock ;
The Ui Néill and the Albanians ;
The Saxons and the Munstermen ;

The Ultonians and the Spaniards,
The battle-stay of every district ;
The Connaughtmen and the Welsh ;
The Leinstermen allied to the French.

From this alliance between the provinces and the above-named countries they became mutually assimilated in manners according to their friendship and affection for one another.

Know, O reader, that all true Leinstermen that survive of the race of Eireamhon are descended from this Labhraidh Loingseach, except O Nuallain who sprang from Cobhthach Caol mBreagh. The following are the principal families that sprang from the Leinstermen, namely, O Conchubhar Failghe with his family branches, O Caomhanaigh, O Tuathalaigh, O Branaigh, Mac Giolla Phadraig, O Duinn, O Diomasaigh, O Duibhidhir, muinntear Riain, and every branch that sprang from these families. It was from Cathaoir Mor that most of the Leinster families sprang. But it was not from him that Mac Giolla Phadraig sprang, since Mac Giolla Phadraig and himself separated in pedigree from one another at Breasal Breac son of Fiachaidh Foibhric, the fourteenth ancestor from Cathaoir upwards. Now this Breasal had two sons, namely, Lughaidh Loithfhionn and Connla ; and the province of Leinster was divided between these two : thus Lughaidh and his descendants obtained from the Bearbha eastward, and Connla and his descendants from the Bearbha westwards. These sons and

ruibiuḡad na mac-ro ir na ronna atá an rann-ro ar an
 uadain uarab corac, 'Naomhfeandur naomh Inne fáil':

2845

Luḡaró ir Connla gan érad,
 dá mac do bhearfal bheac náir;
 Ophuige ó Connla na senead,
 Luḡaró reanaḡair laigean.

Ó Luḡaró rór tánḡadair muinntear Dúibíoir, aḡur an
 2850 cúigead glún ó Cāḡadair Mór ruar reairao féin ir Cāḡadair
 ré éile. Cāḡadair Mór iomorro mac Feidlimid Fionurḡlair
 mic Cormaic Sealta ḡad mic Nía Corb mic Concōrb.
 Mac don Cōincōrb-ro Cairbre Cluitiōḡair ó bfuil ó Dúib-
 2855 ioir; aḡur ó Náti mic Cuiomḡair mic Éanna Cinnrealaig
 an reatḡad glún ó Cāḡadair Mór anuar tánḡadair muinn-
 tear Ríain.

An uar mac éana o'ḡaine Mór ar a uatimis rliocḡ
 mar atá Cobḡac Caol mbheag, ir ar a rliocḡ atáio riol
 ḡCuiunn uile ioir rliocḡ fiaḡac Spaidḡeine ir Eoḡad Dōim-
 2860 léin ir ḡad cpaod coibneara oile uar fáir ó Conn, amail
 cuirream rior da éir ro i ḡraobḡraoilead mac Milead.

these divisions are set forth in the following stanza from the poem which begins, 'The sacred history of the saints of Inis Fail':

Lughaidh and Connla without vexation,
Two sons of Breasal Breac the noble;
The Ossorians sprang from Connla of the wounds,
Lughaidh is ancestor of the Lagenians.

From Lughaidh also sprang O Duibhidhir; and they separated from Cathaoir in pedigree at the fifth ancestor from Cathaoir upwards. Now, Cathaoir Mor was son of Feidhlimidh Fíorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Chorb. And a son of this Cu Chorb was Cairbre Cluithiochair, from whom is O Dubhidhir; and from Nathi son of Criomhthann, son of Eanna Cinnsealach, the seventh in descent from Cathaoir Mor, came muinntear Riain.

Now, the second son of Ughaine Mor who had issue was Cobhthach Caol mBreagh. From him sprang all the race of Conn, both the descendants of Fiachaidh Sraibhtheine and of Eochaidh Doimhlen, and every other branch that sprang from Conn, as we shall set down hereafter in the genealogy of the sons of Milidh.

XXX.

Léagtar ar labhairt loingreac gurab cuma cluar gcapall
 vo bi ar a cluaraib; agus uime rin gac don vo bioo ag
 bearrad a fuilc, vo marbad vo ladar é, o'faircior go
 2665 mbiaio rior na hainme rin aige na ag donouine eile. Fa
 gnat leir iomorro é fein vo bearrad gaca bliadna, mar
 atá a mbioo ó n-a óa cluair rior va gnuais vo tearad de.
 Fa héigean cranncur vo cur va rior cia va roicread an ri
 vo bearrad gaca bliadna, vo briog go gcleactad bar vo
 2670 tadairc va gac don va mbearrad é. Act ceana tuicir an
 cranncur ar donnac baintreabdtaiqe vo bi i n-eairi a
 haoire agus i ag aituagad laim ne longpore an rios.
 Agus mar vo eualao an cranncur vo tuicim ar a mac
 tainis vo guide an rios ag a iarrad air gan a haonnac
 2675 vo bairagad agus i taoib rir vo flioct. Seallair an ri oi
 gan an mac vo marbad va nbearrad rún ar an ni vo
 ciread ir gan a noctad vo neac go bar. Agus iar mbearr-
 ad an rios von macaom vo bi cormac an rún rin ag
 riasad 'n-a corp gur b'eigean oó beic i luige oirair go
 2680 nacad gac leigear ran bic greim de. Ar mbeic i bfas
 i gcróilide oó cig oraoi veigead va rior agus innir
 va mair gurab cormac rceoil rúnoa fa haobair cinnir
 oó, agus nac biao rlan go noctad a rún vo ni éigin;
 agus aoubairc rir ó vo bi o'fiacaid air gan a rún vo
 2685 noctad vo ouine oul i gcomgar ceitre rian, agus tillead
 ar a laim deir agus an ceaochrann vo teigéamad oó vo
 agallma, ir a rún vo léigean rir. Ir é ceaochrann carla
 oó, roileac mór, gur léig a rún riu. Leir rin rceoir
 an c-oircear cinnir vo bi fa n-a bpoimn, go raibe rlan
 2690 vo ladar, ag tillead go teac a mair car air oó. Act
 ceana go gnoo va éir rin carla gur bpiread cruic éir-
 cine agus céio o'iarrad adair cruic go ocarla an
 troileac ceana neir léig mac na baintreabdtaiqe a rún

XXX.

We read of Labhraidh Loingseach that his ears were like those of a horse ; and hence he used to kill on the spot every one who cut his hair, lest he or anyone else might be aware of this blemish. Now he was wont to have his hair cropped every year, that is, to have cut off the part of his hair that grew below his ears. It was necessary to cast lots to determine who should crop the king each year, since it was his wont to put to death everyone who cropped him. Now it happened that the lot fell on the only son of a widow who approached the close of her life, and who lived near the king's stronghold. And when she heard that the lot had fallen on her son, she came and besought the king not to put her only son to death, seeing he was her sole offspring. The king promised her that he would not put her son to death, provided he kept secret what he should see, and made it known to no one till death. And when the youth had cropped the king, the burden of that secret so oppressed his body that he was obliged to lie in the bed of sickness, and that no medicine availed him. When he had lain long in a wasting condition, a skilful druid came to visit him, and told his mother that the cause of his sickness was the burden of a secret, and that he would not be well till he revealed his secret to some thing ; and he directed him, since he was bound not to tell his secret to a person, to go to a place where four roads met, and to turn to his right and to address the first tree he met, and to tell his secret to it. The first tree he met was a large willow, and he disclosed his secret to it. Thereupon the burden of pain that was on his body vanished; and he was healed instantly as he returned to his mother's house. Soon after this, however, it happened that Craiftine's harp got broken, and he went to seek the material for a harp, and came upon the very willow to which the widow's son had revealed the secret, and from it he took the

uó, agus beanaíir aóðar cruíte aíte agus ar mbeir véanta
 2895 von cruic ir i gléarta, mar vo rinn Chaitine uirne ir ead
 vo raolci nír gac n-aon va gcluinead i gupab ead vo
 canad an cruic: Da ó pill ar Labraid loirc .i. Labraid
 loingreac .i. Da cluair capail ar Labraid loirc; agus
 gac a mionca vo feinneaó ar an gcruic rin ir é an ni
 2700 ceasna vo tuigti uaid. Agus ar gclor an rceoil rin von
 riú vo gab aicméile é tne n-ar báruigeaó vo óaoiub leir
 as ceilt na hainme rin vo bi air, agus cairpeánaíir a
 cluara ór áro von teaglac agus níor cuir ceilt orra
 ó foim amac. Ir mó raolim an cuir-re von rceal vo beir
 2705 'n-a rinnrcéal filideacta iona 'n-a rtaíir. Agus ir lé
 Meilge mac Cobtaig Caoil mbreag vo tuic an Labraid-re.

Vo gab Meilge Molbtaó mac Cobtaig Caoil mbreag
 mic Ugaíne móir vo fiol éireamóin rioğact éireann react
 mbliatna gur tuic lé Moğ Corb mac Cobtaig Caoim.

2710 Vo gab Moğ Corb mac Cobtaig Caoim mic Reactaó
 Rigóeirg mic Luigóeac Laisoe mic Eocáó mic Oilolla
 rinn mic Airt mic Luigóeac Láimóeirg mic Eocac Uair-
 ceas vo fiol ébir rioğact éireann react mbliatna. Ir
 uime gairtear Moğ Corb óe, ar mbeir va mac i gcarbao
 2715 lá n-aon, bairtear ball von carbao agus cóirigtear lé
 Moğ Corb é. Sonad tneir an breiúim rin vo véanaim va
 mac dar b'ainm Corb gairtear Moğ Corb óe; gur tuic
 lé hAongur Ollam.

Vo gab Aongur Ollam mac Oilolla mic Labraó
 2720 loingrig mic Oilolla áine mic Laoğaire Luirc mic Ugaíne
 móir vo fiol éireamóin rioğact éireann oet mbliatna
 véag gur tuic le hIarainngleo mac Meilge.

Vo gab Iarainngleo Fátaó mac Meilge Molbtaig mic
 Cobtaig Caoil mbreag mic Ugaíne móir vo fiol éireamóin
 2725 rioğact éireann react mbliatna; agus ir uime gairtear
 Iarainngleo Fátaó óe vo briú go raibe reirean fátaíail
 glie gaoimmar; agus fá véiread vo tuic ré lé Fear Corb
 mac Moğa Cuirb.

material for his harp ; and when the harp was made and set to tune, as Craiftine played upon it all who listened imagined that it sang, 'Da o phill ar Labhraidh Lorc,' that is, Labraidh Loingseach, meaning, 'Two horse's ears on Labhraidh Lorc'; and as often as he played on that harp, it was understood to sing the same thing. And when the king heard this story, he repented of having put so many people to death to conceal that deformity of his, and openly exhibited his ears to the household, and never afterwards concealed them. I think this part of the story is a romantic tale rather than history. This Labhraidh fell by Meilge son of Cobhthach Caol mBreagh.

Meilge Molbhthach son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he fell by Mogh Corb son of Cobhthach Caomh.

Mogh Corb son of Cobhthach Caomh, son of Reachthaidh Ridhearg, son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lugaidh Lamdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Mogh Corb, because, as his son was one day in a chariot, a portion of the chariot got broken, and Mogh Corb repaired it, and through having done this service for his son whose name was Corb he was called Mogh Corb. He fell by Aonghus Ollamh.

Aonghus Ollamh son of Oilill, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eighteen years, and fell by Iarainnghleo son of Meilge.

Iarainnghleo Fathach son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he was called Iarainnghleo Fathach because he was wise, skilful, accomplished ; and at length he fell by Fear Corb son of Mogh Corb.

Do gab Fear Corb mac Moġa Cuirb mic Cobċaig Ċaoim
2750 mic Reacċaċa Rīgċeirġ oo ġiol Éibġ ġioġaċċ Éireann aon-
bliāċain vċaġ ġur ċuit lé Connla mac Iarainnġleo fċċaig

Do gab Connla Ċruarċċealġaċ mac Iarainnġleo fċċ-
aig mic Meilġe Mġlbċaig mic Cobċaig Ċaoil mġreāġ mic
Uġaine Mġoir oo ġiol Éireamġoin ġioġaċċ Éireann ċeirġe
2755 bliāċna, ġur ċuit i oTeamġaig.

Do gab Oilill Ċairġiaċlaċ mac Connla Ċruarċċealāig
mic Iarainnġleo fċċaig mic Meilġe Mġlbċaig mic Cobċaig
Ċaoil mġreāġ mic Uġaine Mġoir oo ġiol Éireamġoin ġioġaċċ
Éireann cūġ bliāċna ġċeāo, ġur ċuit lé hāċamāir Ųolc-
2740 ċaoim.

Do gab Aċamāir Ųolċċaoim mac Ųir Ċuirb mic Moġa
Cuirb mic Cobċaig Ċaoim mic Reacċaċa Rīgċeirġ oo ġiol
Éibġ ġioġaċċ Éireann cūġ bliāċna, ġur ċuit lé heċāiċ
Ųolċleāċan.

2745 Do gab Eċāiċ Ųolċleāċan mac Oiliolā Ċairġiaċlaig
mic Connla Ċruarċċealġaig mic Iarainnġleo fċċaig mic
Meilġe Mġlbċaig mic Cobċaig Ċaoil mic Uġaine Mġoir
oo ġiol Éireamġoin ġioġaċċ Éireann aoinbliāċain vċaġ
ġur ċuit lé Ųearġur Ųortamāil.

2760 Do gab Ųearġur Ųortamāil mac ġreāraġ ġric mic
Aonġura ġailine mic Oiliolā ġracāim mic Laġraċā Loing-
riġ mic Oiliolā āine mic Laoġāine Luirċ mic Uġaine Mġoir
oo ġiol Éireamġoin ġioġaċċ Éireann vā 'bliāċain vċaġ.
Aġur iġ uime ġairċear Ųearġur Ųortamāil ve .i. ba Laoċċa
2765 lāiġir Ųoirċil é 'n-a aimirġ Ųċim; ġur ċuit lé hāonġur
Tuirċeāċ.

Do gab Aonġur Tuirċeāċ mac Eċāċ Ųolċleāċain mic
Oiliolā Ċairġiaċlaig mic Connla Ċruarċċealġaig mic Iar-
ainnġleo fċċaig mic Meilġe Mġlbċaig mic Cobċaig Ċaoil
2780 mġreāġ mic Uġaine Mġoir oo ġiol Éireamġoin ġioġaċċ
Éireann veic mbliāċna ġċeāo, nō oo ġċir ōruinġe oile,
ċri ġiċo bliāċan; aġur iġ uime ġairċear Aonġur Tuirċeāċ

Fear Corb son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland eleven years ; and he fell by Connla son of Iarainnghleo Fathach.

Connla Cruaidhchealgach son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty four years ; and he fell at Tara.

Oilill Caisfhiachlach son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-five years, till he fell by Adhamair Foltchaoin.

Adhamair Foltchaoin son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years ; and fell by Eochadh Foiltleathan.

Eochaidh Foiltleathan son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eleven years, and fell by Fearghus Fortamhail.

Fearghus Fortamhail son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years ; and he was called Fearghus Fortamhail, for he was warlike, strong, vigorous in his own time ; and he fell by Aonghus Tuirbheach.

Aonghus Tuirbheach son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhtach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, sixty years ; and he was called Aonghus

de óir ba cuirthead .i. ba nárad leir an mac do rinne ré
 n-a ingin féin tré meirce .i. fiadaib fear Maíra ainm an
 2768 mic rin; agus ir uime tugad fiadaib fear Maíra air, do
 bñis gurib ar muir do cuirthead i gcuracán é mar óirliugad
 air go reoioib uairle 'n-a timceall buó inneamail do
 mac riois; go scarlavar iarcuireada nír go scugavar
 i scír é ir gur cuireavar ar oileamain é. Do bí fóir mac
 2770 ré a mnaoi póirta ag Dongur Cuirthead, éanna aigthead
 fá hainm do, agus ir uair cangavar riol gCunn uile; ir
 do marbad Dongur Cuirthead féin i scéamraib; gonaó
 ó n-a marbad i scéamraib gairtear Dongur Cuirthead
 Teamrad de.

2775 Do gab Conall Collamrad mac Eoirceoil Teamrad
 mic Eodac foitcleatáin mic Oilolla Cairriacraig mic
 Conna Cruidéacraig mic Iarainngleo fáraig mic Meilge
 Molbdeag mic Cobdeag Caoil mbreag mic Ugaíne móir
 rioisact éreann cúis bliatna, gur tuit lé Nía Seaíamain.

2780 Do gab Nía Seaíamain mac Adamair foitcleatáin mic
 Fír Cuirb mic Moíga Cuirb mic Cobdeag Caoim mic React-
 ada Rígeoiris do riol éirir rioisact éreann reat mbliatna;
 agus ir uime gairtear Nía Seaíamain de .i. reatmaínead,
 óir fá móir an breir maíne do reoó cá, mar do eirir
 2785 na heilte allta do eadairt laeta go ceannra amail
 gac boin oile 'n-a ré i nÉirinn tré óraoideact a mátar
 var b'ainm Fliodair; agus do tuit an Nía Seaíamain-re
 lé héanna aigthead.

Do gab éanna aigthead mac Dongura Cuirbis Teamrad
 2790 mic Eodac foitcleatáin mic Oilolla Cairriacraig mic
 Conna Cruidéacraig mic Iarainngleo fáraig mic Meilge
 Molbdeag mic Cobdeag Caoil mbreag mic Ugaíne móir do
 riol éreamóin rioisact éreann oet mbliatna ríeas. Ir
 uime gairtear éanna aigthead de, ionann aigthead agus
 2795 óis eínead .i. oínead iomlán; óir do bponnad gac ní va

Tuirbheach, for he felt ashamed (tuirbheach) of the son he had by his own daughter through drunkenness. This son was called Fiachaidh Fear Mara; and he was called Fiachaidh Fear Mara because he was abandoned, being put on the sea in a canoe with precious valuables around him, such as befitted the son of a king; and fishermen came upon him and brought him ashore, and put him to nurse. Aonghus Tuirbheach had also a son by his wedded wife, and his name was Eanna Aighneach, and from him came the entire race of Conn; and Aonghus Tuirbheach himself was slain at Tara; and it is from his having been slain at Tara that he is called Aonghus Tuirbheach Teamhrach.

Conall Collamhrach son of Eidirsceol Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor, held the sovereignty of Ireland five years, and fell by Nia Seaghamain.

Nia Seaghamain son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland seven years; and he was called Nia Seaghamain, that is, *seachmhaoineach* 'surpassing in wealth,' as his wealth far exceeded that of all others, for the wild does used to come and yield their milk kindly like any cow in his reign in Ireland through the magic of his mother, whose name was Fliodhais; and this Nia Seaghamain fell by Eanna Aighneach.

Eanna Aighneach son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-eight years. He was called Eanna Aighneach, for *aighneach* is the same as *ogh oineach*, that is, 'perfect

oceaḡmáð 'n-a láim; aḡur oo éuit ré lé Cuiométann Corcrað.

· Do ḡab Cuiométann Corcrað mac Feiðlimið Foiréruin mic Fearḡura Forcāmáil mic Bnearaíl Bric mic Donḡura
 2800 ḡailine mic Oiliollla Bpácaín mic Laðraða Loingriḡ mic Oiliollla Áine mic Laoḡaire Luirc mic Uḡaine Móir oo íol Éireamóin ríogaðt Éireann reaðt mbliaðna. Ír uime ḡair-
 éar Cuiométann Corcrað oe ar a mionca oo beireað buaid corcair ír comlainn i nḡað cað i oceaḡmáð; ḡur éuit lé
 2805 Ruðruige mac Siðrige.

Do ḡab Ruðruige mac Siðrige mic Duib mic Fomóir mic Airḡeasómáir mic Siopláim mic Finn mic Bpáta mic Laðraða mic Cairbhe mic Ollamán Fóola oo íliocht Ír mic Mileað ríogaðt Éireann veic mbliaðna ríceao nó oo
 2810 réir ðruinge oile veic mbliaðna ír trí rícto; ḡur éuit oo táim i nAirḡeasoror.

Do ḡab Ionnaomáir mac Nía Seaḡamain mic Adamair foltcaoin mic Fír Cuirb mic Moḡa Cuirb mic Cobtais Čaoim mic Reaðtaða Ríḡðeirḡ oo íol Éibir ríogaðt Éir-
 2815 eann trí bliaðna; ḡur éuit lé Bnearaí Bóiríobað.

Do ḡab Bnearaí Bóiríobað mac Ruðruige mic Siðrige mic Duib mic Fomóir mic Airḡeasómáir mic Siopláim oo íliocht Ír mic Mileað ríogaðt Éireann doimbliaðain oéaḡ. Ír uime ḡairéar Bnearaí Bóiríobað oe .i. bó-ár mór
 2820 carla i nÉirinn ré n-a linn. Do éuit an Bnearaí-ro lé Luḡair Luaigne.

Do ḡab Luḡair Luaigne mac Ionnaomáir mic Nía Seaḡamain mic Adamair foltcaoin mic Fír Cuirb mic Moḡa Cuirb mic Cobtais Čaoim mic Reaðtaða Ríḡðeirḡ oo íol
 2825 Éibir ríogaðt Éireann cúis bliaðna, ḡur éuit lé Congal Cláiringneac.

Do ḡab Congal Cláiringneac mac Ruðruige mic Siðrige

generosity,' for he used to give away whatever came to his hand ; and he fell by Criomhthann Coscrach.

Criomhthann Coscrach son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years. He is called Criomhthann Coscrach from the frequency with which he was victorious in slaughter and contest in every battle in which he was engaged ; and he fell by Rudhruighe son of Sithrighe.

Rudhruighe son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Mileadh, held the sovereignty of Ireland thirty years, or, according to others, seventy years ; and he died of the plague at Airgeadros.

Ionnadmhar son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland three years ; and he fell by Breasal Boidhiobhadh.

Breasal Boidhiobhadh son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland eleven years. He was called Breasal Boidhiobhadh, for a great cow-plague occurred in Ireland in his time. This Breasal fell by Lughaidh Luaighne.

Lughaidh Luaighne son of Ionnadmhar, son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years, and fell by Conghal Clairingneach.

Conghal Clairingneach son of Rudhruighe, son of Sithrighe,

mic Duib mic Fomóir mic Airgeadómáir mic Siopláim vo
 flioct ír mic Milead ríogaict Éireann cúis bliadna véas;
 2830 gur tuit lé Duac Dallta Deagair.

XXXI.

Do gab Duac Dallta Deagair mac Cairbre Luirc
 mic Luigdeac Luaigne mic Ionndómáir mic Nia Seaḡamain
 mic Adamair folctáoin mic Fín Cuirb mic Moḡa Cuirb
 mic Cobctaiḡ Čaoim mic Reactaóa Ríḡdeirḡ vo ríol Éibir
 2835 ríogaict Éireann veic mbliadna. Ir uime ḡairctear Duac
 Dallta Deagair vé, vā mac vo bi aḡ Cairbre Luirc .i.
 Duac ir Deagair a n-anmanna, aḡur vo bi imrearan
 eatorra fá ríogaict Éireann; óir ba hinneamail mar adbar
 ríogḡ ḡac mac vóib ar veilb ir ar véanaim ar ḡníom ir
 2840 ar ḡairctead. ḡívead vo toḡair Deagair an mac vo b'óige
 von vír ceact fá bḡaḡair a veairbḡáctar vo ba ríne ioná
 é féin .i. Duac. An tan vo connairc Duac an ní rin vo
 cuir ceacta uair ar ceann a veairbḡáctar .i. Deagair.
 Táinig iomorro Deagair ḡo hairm a raibe Duac aḡur
 2846 mar ráinig vo láctair ḡadbair lé Duac é, gur vean a vā
 fúil ar, ḡo raibe 'n-a vāll ḡo veairbḡa; ḡonad ve rin vo
 lean Duac Dallta Deagair mar forainm air. Ir aḡ
 fairnéir an ḡníoma roin vo rinne ríle éirín an rann-ro:

2850 Do ḡadab Deagair 'n-a toisḡ
 aḡ Duac, aḡ a veairbḡáctar;
 aḡur vo vāllad ḡo vian
 an Deagair rin, ḡér ónóciāll.

Do tuit an Duac-ro lé factna fáctac mac Cair.

Do gab factna fáctac mac Cair mic Ruḡruisḡe mic
 2855 Siḡruisḡe mic Duib mic Fomóir mic Airgeadómáir mic Siopláim
 vo flioct ír mic Milead ríogaict Éireann ré bliadna véas
 gur tuit lé heóair feólioc.

son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland fifteen years, and fell by Duach Dallta Deaghaidh.

XXXI.

Duach Dallta Deaghaidh son of Cairbre Lusc, son of Lughaidh Luaighne, son of Ionnadmhar, son of Nia Seagh-amain, son of Adhamair Foltchaoin, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland ten years. He was called Duach Dallta Deaghaidh, for Cairbre Lusc had two sons, namely Duach and Deaghaidh, and they disputed the sovereignty of Ireland with one another, for each of these sons was a fit person for the kingship as regards shape, make, action, and valour. But Deaghaidh, the youngest of the sons, sought to supplant his elder brother Duach. When Duach perceived this, he sent messengers for his brother Deaghaidh; and Deaghaidh came to the place where Duach was; and when he came into his presence, Duach seized him, and took out his eyes, so that he was really a blind man; hence the name Duach Dallta Deaghaidh, 'Duach who blinded Deaghaidh,' clung to him. To set forth this deed some poet composed this stanza:

Deaghaidh was seized in his house
By Duach, by his brother;
And blinded by violence was
This Deaghaidh, though sorry was the deed.

This Duach fell by Fachtna Fathach son of Cas.

Fachtna Fathach son of Cas, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland sixteen years; and he fell by Eochaidh Feidhlioch.

'Do gáb Eodáirí Feirílioc mac Finn mic Fionnloḡa mic
 Roignéin Ruairí mic Easamain Eamná mic Blátaéda mic
 2860 Labhraída Luirc mic Éanna Aighnig mic Aongyfa Tuiribig
 Teamhrac mic Eodac Foirtleatáin mic Oiliolla Cairpíaclaig
 mic Connla Ćruairícealḡaig mic Iarainnḡleo Fátaig mic
 Meilge Molbtaig mic Cobtaig Ćaoil mĊreag mic Uḡaine
 Múirí vo fiol Éireamóin nioḡacċ Éireann óá bliaóain véag.
 2865 Beinnia inḡean Ćriomċáinn mátairí Eodac Feirílig. Ír uime
 ḡairtċear Eodáirí Feirílioc vé vo ċriḡ ḡo raibe orna í ċrao
 ann. Ionann iomorpo feiríl ír fáda; ionann fór uc ír
 orna; uime rin, ír ionann feirílioc ír feiríl uc .i. fávorna;
 óir níor véalug orna né n-a ċroíve ó vo marbaó a maca
 2870 leir í ḡcaċ Oromá Ćruairí ḡo ċruairí féin báf. Na ċrí
 Finneamná vo ḡairtí vo na ċrí macaib rin. Aḡur ír uime
 vo ḡairtí Eamná óioċ ón focol-ro amáon; va óiúltáó náċ
 'n-a donar nugaó neac áca, áċ ḡurab í n-aoirfeacċ
 nugaó íao; aḡur Cloitċionn inḡean Eodac Uicċleatáin
 2875 bean Eodac Feirílig fá mátairí óioċ, aḡur o'áon coirċearċ
 nugaó ri íao. Ćreaf ír Náir ír loċar. a n-anmanna. Aḡur
 ír é an tEodáirí Feirílioc-ro vo roinn ír vo oroiug cúigeaó-
 aig ar Éirinn ar oċúr. Óir vo roinn ré Cúigeaó Connacċ
 'n-a ċrí mírib ar ċriar .i. fíveac mac féig, Eodáirí Állaó,
 2880 Tinne mac Connrac. Tuḡ vo fíveac fíir na Ćraoibe ó
 fíveac ḡo luimneac; tuḡ o'Eodáirí Állaó Iorruir Oom-
 nann ón nḡaillim ḡo Duib aḡur ḡo Orobaoir; tuḡ vo
 Tinne mac Connrac Máḡ Sainb aḡur Seantuaċa Tairċean
 ó fíveac ḡo Teamhair Óroḡa Náó; tuḡ fór Cúigeaó Ulaó
 2885 o'fearḡur mac Léive; tuḡ Cúigeaó Laignean vo Rorpa
 mac fearḡura fairnḡe; tuḡ óá cúigeaó Muḡan vo ċig-
 earnac tċaóċannac ír vo Óeaḡairí; ionnur ḡur cúir Éire
 fá n-a rmacċ ír fá n-a oroiugaó féin ḡo hiomlán feaó a
 flaitir.

Eochaidh Feidhlioch son of Fionn, son of Fionnlogh, son of Roighnen Ruadh, son of Easaman Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiaclach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. Benia daughter of Criomhthann was mother of Eochaidh Feidhlioch. He was called Eochaidh Feidhlioch, for he suffered long from sighing, for *feidhil* means 'long,' and *uch* means 'a sigh,' hence Feidhlioch means 'a long sigh.' For his heart was never without a sigh since he slew his sons in the Battle of Drom Criaidh until his own death. These three sons were called the three Finneamhnas. And they were called Eamhna, from the word *amhaon*, denying that any one of them was born alone, they being all born together. And Cloithfhionn daughter of Eochaidh Uichtleathan, wife of Eochaidh Feidhlioch, was their mother, and she gave birth to them together. Their names were Breas and Nar and Lothar. And this Eochaidh Feidhlioch it was who first divided Ireland into provinces and instituted provincials. For he divided the province of Connaught into three parts, between three, namely, Fidheac son of Feig, Eochaidh Allad, Tinne son of Connraidh. He gave to Fidheac Fir na Craoibhe, from Fidheac to Luimneach; he gave to Eochaidh Allad Iorrus Domhnann, from Gaillimh to Dubh, and to Drobhaois; he gave to Tinne son of Connraidh, Magh Sainbh and Seantuaitha Taidhean, from Fidheac to Teamhair Bhrogha Niadh; he gave, moreover, the province of Ulster to Fearghus son of Leide; he gave the province of Leinster to Rossa son of Fearghus Fairrge; he gave the two provinces of Munster to Tighearnach Teadbhannach and to Deaghaidh; so that he brought all Ireland under his own sway and rule during his reign.

2890 Ácť céana céio Eocáir 1ar rin 1 gConnacťaib; ađur
 cigio na cři riđ rin 1ř cři manna Connacť 'n-a óail. Óo
 1arri Eocáir ionab longřuiric riog 1 gConnacťaib ořra
 óó řein. Douđairic Eocáir allao 1ř řiđeac nac ciudra-
 vaoir řein rin óó, 1ř řur d'řearri leo a cřor 1ř a óualřar
 2896 oo cřur cřuige řo Teamair. řiđeab oo ba coil lé Tinne
 mac Connrac .i. an cřear řear óiob ionab longřuiric oo
 řeic ađ Eocáir. Tuđ Eocáir a ingean řein .i. Meab
 'n-a mnaoi oo Tinne, ađur oo ceanglavar cářvear ře
 céile. Óo řiarruiđ Eocáir řeóliob va óřaoicib c'áic a
 2900 nóeanab longřoric; ađur douđravari řur á'óeanam 1 n'Oruim
 na n'Oruab řur a řáiócear Cřuacain. Óo cionnřeab an
 řáic an rin leiř an n'řamairuió ó lořpur Óomnann ađur
 oo řinneavari cloir na řáca řoin Eocac 1 n-aonló, amail
 avair an řile:

2905

Tuđ 1 n-aonló ar ořeacť Óomnann

Óeanam na vionřna 1ř a óeild;

ní cřur ní řail řo na řeabab

Óail oo na řearab mu'n d'řeom.

Óo řinneab řoiřřeab 1ar rin innce; ađur tuđ Eocáir
 2910 riogacť Connacť oo Tinne mac Connrac, ađur oo řór a
 ingean řein .i. Meab řur. Óo marb Tinne Eocáir allao
 va éir rin ađur tuđ řiđe Óomnannac ó'Oilill řionn. Tuđ
 cřá Meab ceannar řáca heocac oo cřiócain cřiórdairř
 mácair Meirbe řein; ađur 1ř ón cřiócain rin řaiřcear
 2915 Cřuacain oo řáic Cřuacain anrú, amail avair an řile řan
 řann-řo:

Oruim na n'Oruab 1ř Tułac Oicne,

řáic heocac a haim 1ar řoin;

řáic Cřuacain ó cřiócain cřiórdairř,

Óo luacuiđ móřřeairř řan moř.

2920

Óo bí Meab 'n-a mnaoi 1 řřao 'n-a óiáir rin ađ Tinne
 mac Connrac, řur cřur ře 1 óTeamairř oo láim Monuóir.

After this, however, Eochaidh went into Connaught; and the three kings and the people of the three divisions of Connaught came to meet him. Eochaidh asked of them the site of a royal fortress for himself in Connaught. Eochaidh Allad and Fidheac said they would not grant him this, and that they preferred to send him his rent and dues to Tara. Tinne son of Connraidh, however, the third king, consented to Eochaidh's having the site of a fortress. Eochaidh gave his own daughter Meadhbh to wife to Tinne; and they formed a friendly alliance with one another. Eochaidh Feidhlioch inquired of his druids where he should build the fortress; and they told him to build it at Druim na nDruadh, which is called Cruachain. The fort was then begun by the Gamhanruidh from Iorrus Domhnann; and they made the rampart of that fort of Eochaidh in one day, as the poet says:

He enjoined on the tribe of Domhnann, in one day
To make and shape the rampart;
The king of Fail of the feasts gave not
Pay to the men for the work.

A residence was then built within it; and Eochaidh gave the kingdom of Connaught to Tinne son of Connraidh, and gave him his own daughter, Meadhbh, in marriage. After this Tinne slew Eochaidh Allad, and gave the kingdom of Domhnann to Oilill Fionn. Now Meadhbh gave the government of Raith Eochach to Crochain Croidhearg, her own mother; and it is from this Crochain that the name Cruachain is now given to Raith Cruachan, as the poet says in this quatrain:

Druim na nDruadh and Tulach Oichne,
And then Raith Eochach was it called;
Raith Cruachan from Crochain Croidhearg,
Who sped great wrath on the plain.

Meadhbh continued for a long time afterwards to be the wife of Tinne son of Connraidh, till he fell at Tara by the hand of

na ngairtí mac Céad. 'Do bí céana Meabó veic mbliadna
 i riúge Connacht o'éir Tinne san fear lé fear ar bit ór ar,
 2925 aét gac fear ór íreal na ranntuigeadó féin do beic aici.
 Tug Meabó Oilill Mór mac Rorra Ruaid do Laiúgnib mar
 céile iar rin. Maeda Muirirc bean Connachtac fá mátdair
 só; agus rug Meabó móirfeirfear mac .i. na reacht Maine.
 o'Oilill; agus ír é Conall Cearnac ar mbeic 'n-a fearóir
 2930 i gCruacáin do marb Oilill o'urcóir do gá; agus leanaio
 rir Connacht é féin ír marbdao 'n-a díol roin é.

Ír fada iomorro do bí cogad ír coinbliocht ior Connachtuib
 ír ulltaig ré linn Meirde do beic i gceannar Connacht agus
 Concubair do beic 'n-a riú Ulaó. Ionnu céana go mbeic rior
 2935 fáda na hearaonta tarla eatorra agat, a léagtóir, cuir-
 fead rior annro mar do marbad clann Uirneac tar plánaó
 nó tar cómarice feargura mic Róig agus Cormaic Conluin-
 gior agus Dubéag Dáoil Ulaó. As ro rior go cumair éirim
 na heactra.

Monuidhir, who was called Mac Ceacht. Now Meadhbh held for ten years the sovereignty of Connaught after Tinne without living with any man publicly, but living privately with whatever man pleased her fancy. After this Meadhbh took for her husband Oilill Mor son of Rossa Ruadh, a Leinsterman. Mada Muirisc, a Connaughtwoman, was his mother. And Meadhbh bore to Oilill seven sons, namely, the seven Maines. And it was Conall Cearnach who when at Cruachain, in his old age, slew Oilill by a cast of a javelin; and the men of Connaught followed and slew him to avenge that deed.

There were war and strife for a long time between the people of Connaught and those of Ulster while Meadhbh held sway over Connaught, and Conchubhar was king of Ulster. And in order that thou mayest know, O reader, the cause of the enmity that existed between them, I shall set down here how the children of Uisneach were slain in violation of the guarantee or protection of Fearghus son of Rogh, of Cormac Conluingeas, and of Dubthach Daol Uladh. The pith of the story is briefly as follows.

XXXII.

- 2940 LÁ n-aon iomorroo da nneacáid Concúbair ní ullao do
 cáiteam fleithe go cig feoilimíó mic Daill, rcéaluiúe Con-
 cúbair, agus né linn na fleithe rin rug bean feoilimíó
 ingean álainn, agus do rinne Caébad oiaoi tarla ran
 comóidil an tan roin tuar ir cairnngire von ingin go
- 2945 otiocraó iomaó uódaí ir oíota von cúigeaó da toirc. Ar
 n-a élor rin von laódaíó do éograoair a marbadó do látaí.
 “Ní uéantar” ar Concúbair “áct béaraíó mife liom i agus
 cuirfeao da hoileamain i go raibe ‘n-a haonmnaoi agam
 féin.” Deirne vo gairm an oiaoi Caébad ói. Do cuir
- 2950 Concúbair i lior ar leit i agus oíbe ir buimeac da hoile-
 amain; agus ní lámáó neac von cúigeaó uul ‘n-a látaí áct
 a hoire ir a buimeac ir bancaíteac Concúbair da ngairtí
 leabaircám. Do bí ar an oíougaó roin go beít ionnuacáir
 ói, agus gur éinn ar mnaíó a comaimpne i rcéim. Tarla
- 2955 iomorroo da hoire laog vo marbadó né ppoionn o’ollmuígaó
 óir lá rneacá; agus iar noirtaó fóla an laoió ran
 rneacá oíomair ríac uub da hól. Agus mar éug Deirne
 rin da haine aubairt né leabaircám gomaó maít lé féin
 fear vo beít aice ar a mbeoir na trí uáta uóconnaic mar
- 2960 acá uac an féic ar a fólt, uac fóla laoió ar a gíraíó, ir
 uac an rneacá ar a énear. “Acá a íamail rin o’fior né
 ráiútear naoire mac Uirneac, i bfoáir Concúbair ran
 teaílac.” “Maíeao, a leabaircám,” ar rí, “guitim-re
 éur a éur vom agallma gan fíor.” Agus noctair leabair-
- 2965 cam an ní rin vo naoire. Leit rin táimí naoire ór íreál i
 noáil Deirne, agus cuirir i ruim méao a reirce óó agus
 iarrair air i féin vo bheít ar éalóó ó Concúbair. Rug
 naoire aonca leit rin, gér learc leit o’eaíla Concúbair é.

XXXII.

One day Conchubhar, king of Ulster, went to partake of a feast to the house of Feidhlimidh son of Dall, storyteller to Conchubhar. In the course of that feast the wife of Feidhlimidh gave birth to a beautiful daughter; and Cathbhadh the druid, who was present at the assembly on that occasion, foreboded and foretold of this daughter that great misfortune and mischief would befall the province on her account. When the warriors heard this, they sought to put her to death on the spot. "By no means," said Conchubhar; "but I will take her and put her to nurse so that she may become my wife." Deirdre was the name that Cathbhadh the druid gave her. Conchubhar placed her in a dwelling apart, with a tutor and a nurse to bring her up; and no one in the province was permitted to go into her presence but her tutor, her nurse, and Conchubhar's censorious woman, who was called Leabharcham. She continued under these regulations until she was marriageable, and until she excelled the women of her time in beauty. One snowy day it chanced that her tutor killed a calf to prepare food for her; and when the calf's blood was shed on the snow, a raven began to drink it. And when Deirdre observed this, she said to Leabharcham that she would like to have a husband having the three colours she beheld, namely, his hair of the colour of the raven, his cheek of the colour of the calf's blood, and his skin of the colour of the snow. "Such a man is in the household with Conchubhar; he is called Naoise, son of Uisneach." "Then," said she, "I beseech thee, O Leabharcham, send him to speak to me in secret"; and Leabharcham informed Naoise of this. Thereupon Naoise came secretly to visit Deirdre, who revealed to him how greatly she loved him, and besought him to elope with her from Conchubhar. Naoise consented to this with reluctance, as he feared Conchubhar. Himself and his two

2770 **T**riallair féin ir a óa bhrádaí .i. Ainle ir Arván a gsur
 Deirne ir cni caogao laoc marí don riu, go hAlbain, áit i
 bfuadavarí congáil buannaéta ó níg Alban go bfuair
 tuaragáil rceime Deirne ir gur iarí 'n-a mnaoi óó féin
 i. Gabair fearg Naoire go n-a bhrádaí uime rin, a gsur
 triallair a hAlbain i n-oileán mara ar teiteaó né
 2875 **D**eirne, tar éir iomao coindlióet oo éadairt oo muinntir
 an ríog ir oóib féin oa gac leirí roime rin. Áet ceana ar
 n-a élor i nullcaib go maðavarí mic Uirneac ran éigeandóil
 rin aoubhavarí móran o'uarlib an cúigó né Concubair gur
 éruaige clann Uirneac oo beir ar veoraidéacé tré óroo-
 2980 **m**naoi, a gsur gomaó cóir ríor oo éurí orra ir a vtaðairt von
 tír. 'Oo-beir Concubair donca rir rin ar imríde na n-uaral
 a gsur tug feargur mac Róig ir Dubtác Daol Ulaó ir
 Cormac Conluingeat i rlanáo air féin fá beir oilear oóib.
 Ar na heactaib rin cuirí feargur mac Róig fiaáar a mac
 2985 **f**éin i gcoinne éloinne hUirneac go otug leir i néirinn íao
 go n-a mbuirín a gsur Deirne marí don riu; a gsur ní haítrir-
 tear a beag oa rcealaib go noctain faítece na heamna
 oóib.

2990 **T**arla Eogan mac Duiréacta flait fearnmáige orra
 ar an bfaítece go rluag líonmarí maille rir né feall oo
 véanam ar éloinn Uirneac ar foráileam Concubair; ir
 marí ríangavarí clann Uirneac oo látaí céro Eogan
 o'fáilcuagó né Naoire, a gsur rir an bfaítece cuirí rátaó
 rleige ério. Marí oo connairc fiaáar mac feargura rin
 2995 **l**ingeat roir Eogan ir Naoire go otug Eogan an vana rátaó
 ar fiaáar gur marí marí don né Naoire é; a gsur oa éir rin
 lingir Eogan ir a rluag ar éloinn Uirneac, gur maríao leo
 íao, a gsur go otugavarí veargár a muinntir.

3000 **M**arí oo éualarí iomorro feargur ir Dubtác maríao
 éloinne hUirneac tar a rlanáo féin triallair o'ionnrúige
 na heamna, a gsur tugavarí féin ir muinntear Concubair
 coimearcarí oa céile gur éuit Maine mac Concubairí leo

brothers Ainle and Ardan, having Deirdre and thrice fifty warriors with them, proceeded to Alba, where they were maintained in service by the king of Alba till he was informed of Deirdre's beauty, and asked her for his wife. Naoise and his brothers became enraged at this, and fled with Deirdre from Alba to an island in the sea, having previously had many conflicts with the king's party. Now when the story ran in Ulster that the sons of Uisneach were in this sad plight, many of the nobles of the province said to Conchubhar that it was a pity that the sons of Uisneach should be in exile on account of a wicked woman, and that they should be sent for and brought back to the country. Conchubhar consented to this at the request of the nobles; and he gave Fearghus son of Rogh, Dubhthach Daol Uladh, and Cormac Conluingeas as sureties that he would act towards them in good faith. Upon these conditions, Fearghus son of Rogh sent his own son Fiachaidh to the children of Uisneach; and he brought them and their followers to Ireland, and Deirdre with them; and no tidings whatever of them are related till they reached the green of Eamhain.

On the green they were met by Eoghan son of Durrthacht, prince of Fearnmhagh, accompanied by a large host with intent to deal treacherously with the children of Uisneach at the direction of Conchubhar; and when the children of Uisneach arrived, Eoghan went to bid Naoise welcome, and in welcoming him thrust a spear through him. When Fiachaidh son of Fearghus saw this, he sprang between Eoghan and Naoise; and Eoghan dealt his second thrust at Fiachaidh, and slew him, together with Naoise; and forthwith Eoghan and his host fell upon the children of Uisneach, and slew them, and made dreadful slaughter upon their followers.

Now when Fearghus and Dubhthach heard that the children of Uisneach had been slain in violation of their guarantee, they proceeded to Eamhain, and came into conflict with the party of Conchubhar, and they slew Maine son of

aḡur tḡi éaṣo laoc̃ oṁa muinnctḡi maḡi aon nḡr. Loḡrctear ḡr
 aḡrḡctear eamain ḡr maḡbctar banctac̃t Concubair leo;
 3005 aḡur cḡuinnḡiṣo a paḡnta oṁa ḡaṁ leḡt iṁo fḡin ḡr Cḡrmaṁ
 Conluḡḡear; aḡur fá hé lion a ḡluag̃ an can roin, tḡi mīle
 laoc̃; aḡur tḡiallao aḡ rḡn i ḡConnaṁctair ḡo Meir̃b ḡr ḡo
 hOḡlill maḡi a bḡuaraṁoṁaḡ fāilte ḡr fāḡt̃oṁ. Aḡi roṁctain
 ann rḡn oṁib̃ ní bḡoir aonoḡoṁe ḡan luṁt̃ roḡla uṁt̃a aḡ
 3010 aḡḡain ḡr aḡ loḡcaṁ Ulaṁ. Maḡi rḡn oṁib̃ ḡur loḡceṁo
 cḡiṁoṁ Cuaḡlḡne leo—ḡnḡom̃ oṁa oṁáinḡ iomaṁ oṁoṁaiḡ ḡr
 oḡb̃fḡeḡḡe oṁiḡi an oṁa cúḡceṁo; ḡr oṁo éaiṁeṁoṁaḡ feac̃t
 mbliṁona aḡi an oḡrouḡaṁo roin ḡan oḡaṁo aonoṁaiḡe eaṁoḡḡa;
 aḡur ḡr oon leḡt ḡḡiḡ oon ḡé rḡn oṁo cúmaiḡc̃ feaḡḡur aḡi
 3015 Meir̃b, ḡur coḡrceṁo leḡr i, ḡo nḡḡ ḡi tḡiúr maṁ o' aoncoḡi-
 beaḡt̃ oṁo, maḡi aṁá Ciar ḡr Cḡrc ḡr Conm̃ac, aḡm̃ail aṁeḡi an
 ḡile:

Cḡrmaṁ Meir̃b i ḡCḡuaṁc̃ain éaṁin
 Ó feaḡḡur naḡi éuill caṁoḡi;
 3020 ḡo nḡḡ tḡiaḡi ḡan loṁt̃ naḡi laḡ
 Ciar ḡr Cḡrc aḡur Conm̃ac.

ḡr ón ḡCiar-ḡo ḡáḡoṁctear Ciarḡaiṁe Muḡan, aḡur ḡr aḡi a
 ḡlioc̃t aṁá Ó Concubair Ciarḡaiṁe. Ó Cḡrc aṁá Cḡrc̃a Mo-
 ruṁo aḡur Ó Conm̃ac ḡáḡoṁctear ḡaṁ Conm̃aic̃ne oṁa bḡuil i
 3025 ḡConnaṁctair; aḡur cibé léiḡḡear an ouain oṁo rḡnne luḡaiḡi
 ḡile Oḡliolla oṁaḡab̃ coḡaṁ: Clann feaḡḡura clann óḡ caṁ:
 oṁo-ḡéaṁoṁo ḡo foḡlur ḡurab̃ móḡi an t-aḡḡaṁct̃ar ḡr an
 neaḡt̃ oṁo ḡaṁoṁaḡi an tḡiúr maṁ roin Meir̃be i ḡConn-
 aṁct̃air aḡur rān Muḡain. bḡiṁoṁ a ḡiaṁḡaiḡe rḡn aḡi na
 3030 tíoḡc̃air̃ aṁá ainmḡiḡṁe uṁt̃a rān oṁa cúḡceṁo roin.

Oṁala ōeḡḡoḡe oṁa oṁáḡaṁoṁa na ḡnḡom̃a oṁo luaiṁeamaḡi,
 oṁo bḡi i bḡoṁaiḡi Concubair feaṁo bliṁona o'ḡeḡi maḡbct̃a
 éloinne hḡiḡneac̃; aḡur ḡe maṁo beaḡ coḡḡb̃ail a cḡnn nó
 ḡean ḡáḡe oṁo éiḡeac̃t̃ caḡi a béal, ní ōeḡḡaiṁoṁo nḡr an ḡé
 3035 rḡn é. Maḡi oṁo éonḡaiḡc̃ Concubair naḡi ḡaṁ cluic̃e ná
 caṁneḡḡ ḡḡeim̃ ōi, aḡur naṁ cḡḡ aṁb̃ac̃t̃ ná áineḡḡ aḡrouḡaṁo

Conchubhar, together with three hundred warriors of his followers. They burned and plundered Eamhain, and put Conchubhar's women to death ; and they and Cormac Conluingeas assembled their supporters from all sides ; and their host at that time numbered three thousand warriors ; and they thence marched into Connaught to Meadhbh and to Oilill, where they found welcome and were taken into service. When they had arrived there, there was no night that they did not send parties of plunderers to ravage and burn Ulster. They continued to act thus till they ravaged the district of Cuailgne—a deed from which sprang much mischief and contention between the two provinces ; and in this manner they passed seven years without an hour's truce between them. Within that time Fearghus knew Meadhbh, and she conceived of him, and bore him three sons at one birth, namely, Ciar, and Corc, and Conmhac, as the poet says :

Meadhbh conceived in fair Cruachain
Of Fearghus, who deserved not reproach,
And brought forth triplets faultless, strong,
Ciar and Corc and Conmhac.

From this Ciar is named Ciarraidhe in Munster, and O Conchubhair Ciarraidhe is of his progeny. From Corc is named Corca Moruadh ; and from Conmhac is named every Conmhaicne in Connaught ; and whoever reads the poem composed by Lughair, Oilill's poet, beginning, " The children of Fearghus, children beyond all," he will plainly find that these three sons of Meadhbh wielded great power and authority in Connaught and in Munster. This is proved by the territories that are named from them in these two provinces.

Now as to Deirdre, who gave rise to the events we have narrated, she remained with Conchubhar a year after the slaying of the children of Uisneach ; and little though it be to raise her head or let a smile cross her lips, she did not do it during that time. When Conchubhar saw that neither sport nor kindness had any effect on her, and neither merriment nor

ar a haighead, do cuir ríor ar Eogan mac Dubhtháda flait
 fearnmhuige; agus ar dtigheadt o'Eogan 'n-a láthair aubhairt
 ré Deiríone ó nac fuaire féin a haighead do claochlóó ó
 3040 n-a cumaid go gcaitheadt uil realao oile lé hEogan, agus
 leir rin cuirthead ar cúlaib Eogain 'n-a cárbao i. Céio
 Concubair va ucióclacaó, agus ar mbeit ag triall uóib vo-
 beirhead ríre rúil fíaoctta ar Eogan noimpe agus rúil ar
 Concubair 'n-a uiaib, óir ní raibé uiaf ar talmaim ir mó va
 3045 uciug fuaic ioná iao aríon. Mar vo mócuig ionorro Con-
 cubair ire ag rillead fá read air féin ir ar Eogan, aubhairt
 ríu, tré adbaict, "A Deiríone," ar ré, "ir rúil éarad uoir
 vó reite an trúil rin vo-beir cú oram-ra ir ar Eogan."
 Ar n-a élor rin vo Deiríone vo gádb beadógaó ríu na briaicraib
 3050 rin i, go uciug baicléim ar an gcarbao amad gur buail a
 ceann fá éairte éloice vo bí ar an lár noimpe, go noearnaó
 míre mionbhuitte va ceann, gur ling a hincinn go hobann
 airte; gonaó amlaib rin cáinug uibíre feargura mic Róig ir
 Cormaic Conluingear mic Concubair, Dubháig Daoil Ulaó,
 3055 agus báf Deiríone.

Do briú gurab i n-aimrír Concubair ir na gcuiaó vo bí
 Meaóó i bflaithear Connact agus gur máir veic mbliathna
 i noiaib báir Tinne mic Connriac an céiríear pórtá vo bí
 aice, agus éiríre ríco bliathna va éir rin 'n-a mnaoi ag
 3060 Oilill Mór, agus i noiaib báir Oilioilla oét mbliathna i
 n-aoncuia gur marbaó lé Forbhuidé mac Concubair i,
 cuiríeam ríor annro báf na uiríngí ir veairícnairíte vo na
 curadóib vo bí ann ré linn Meiríbe, ir cuio vó noáláib go
 cumair.

pleasure raised her spirits, he sent for Eoghan son of Durrthacht, prince of Fearnmhagh ; and when Eoghan had come into his presence, he said to Deirdre that, since he himself was unable to turn away her mind from her sorrow, she must pass another space of time with Eoghan ; and she was thereupon placed behind Eoghan in his chariot. Conchubhar went to accompany them ; and as they went along, she cast glances of rage at Eoghan in front of her and at Conchubhar behind her ; for there were no two on earth she hated more than these. And when Conchubhar perceived her glancing by turns at himself and Eoghan, he said to her in jest, "Deirdre," said he, "thy glancing at me and at Eoghan is the glancing of a sheep between two rams." When Deirdre heard this, she started at the words, and sprang lightly from the chariot ; and her head struck against a ledge of rock that stood before her on the ground. Her head was broken into fragments, and her brain straightway issued forth. Thus was brought about the banishment of Fearghus son of Rogh, and of Cormac Conluingeas son of Conchubhar, of Dubhthach Daol Uladh, and the death of Deirdre.

As it was in the time of Conchubhar and the heroes that Meadhbh held the sovereignty of Connaught, and as she lived ten years after the death of Tinne son of Connraidh, her first husband, and for eighty years after that was the wife of Oilill Mor, and lived eight years unmarried after the death of Oilill till she was slain by Forbhuidhe son of Conchubhar, we shall briefly set down here the manner of death and some account of the more celebrated of the heroes who lived in the time of Meadhbh.

XXXIII.

3005 a5 ro ríor ar ucór go haicéarar éirinn na heacra na ucáirig bér
Concúbair.

Nór iomorro vo bíod fán am roin ann mar gniorta ar
luet gaircú pé mbeic calma i gcomlannaib uóid, mar acá
mír cuparó mar cómarca buad vo taðairc von tí ba
3070 foirtille i bfeióm doinfir, a5ur a5 a mbíod buad láirceac
gaircú ar a céile cómpaic. Táirig éana von nóir-ro go
ucarla imrearan fá'n gcuparómir ioir Conall Céarac
a5ur Coir gCulainn a5ur Laoḡaire buadac i neamain; gur
iarr Conall incinn Meirceadóra .i. tréinfeair calma vo
3075 laiguid vo marbad leir féin i gcomlann doinfir; a5ur ar
ucairpeadac incinne an tréinfir rin, vo léig Laoḡaire ir
Cú Culainn va gcommeair pé Conall, ar n-a meair nac
vearna ceacair uioð féin a cóimóir roin vo gniom goile
ná gaircú riam. Fá beair iomorro fán am roin cibé
3080 tréinfeair lé ucircead tréinfeair tárcamail oile, go
mbeadac a incinn ar a éana ir go gcuparcead aol críte
go mbíod 'n-a laicróio cruinn cruaró aige a5a taipreadac
ar donagib ir i gcomóalaid coirceanna mar cómarca
buadve gaircú. A5ur mar vo conncauar vá óimio vo bí
3085 a5 Concúbair méao an éana vo bíod a5 các ar an incinn,
gautar leo ar n-a mairac ar an gCraoib Úeirg Concúbair i.
Trí háruir iomorro vo bíod i neamain pé linn Concúbair
mar acá bhoín veairg ir Craoib Úeairg ir Craoib Ruair.
San éiricead vo bíoir a n-óair, a5ur ir uime rin ráióceair
3090 bhoín veairg ría, vo bhoig go mbíoir na hoair vo bíod
innce fá bhoín ir fá méala ó goim na ngon ir na ngalar vo
bíod oira innce. An vaira ceac va ngairci Craoib Úeairg
ir ann vo bíoir na hairm ir na reoir uairle i gcuioac; a5ur
ir uime rin vo cuircead incinn Meirceadóra i ucircú ann
3095 mar gac reoir uairal oile. An treair ceac vo bíod a5

XXXIII.

Here follows first a brief summary of the adventure which led to the death of Conchubhar.

Now at that time, in order to incite champions to be brave in conflict, it was customary to give a champion's prize as a token of victory to him who proved the stronger in single combat, and who vanquished his adversary in the field of valour. From this custom there arose a contest for the champion's prize between Conall Cearnach, and Cuchulainn and Laoghaire Buadhach in Eamhain. And Conall asked for the brain of Meisceadhra, a stout Leinster champion whom he had himself slain in single combat ; and when the brain of that valiant man was exhibited, Laoghaire and Cuchulainn ceased from their contest with Conall, as they judged that neither of them had ever done so great a deed of bravery or valour. It was the custom at that time that when any champion slew in battle another champion of great fame, he took the brain out of his head and mixed it with lime, so that he had it in the shape of a hard round ball to show at meetings and public assemblies as a trophy of valour. And when two jesters whom Conchubhar kept noticed how highly everyone prized the brain, they stole it the next day from Conchubhar's Craobhdhearg. Now there were three dwellings in Eamhain in Conchubhar's time, namely, Broin Bhearg and Craobh Dhearg and Craobh Ruaidh. In the first house were their wounded ; and it was called Broin Bhearg, because the wounded who were in it felt sorrow and distress from the piercing pain of the wounds, and of the distempers from which they suffered therein. In the second house, which was called Craobh Dhearg, were kept in safety the arms and precious valuables ; and accordingly Meisceadhra's brain was placed there for security as any other

Concúbair, an éiríod Rúadú do gairmteí ói. I r innce do
riarctaoi é féin mar don né lion a laochraíde.

Dála an dá óinmho iad mbreic incinne Meirceadóra ar
an gCraoib óeirg amlail aoudrammar, do éaduar ar fadde
3100 na hEamna go raibuar ag iomáin na hincinne amlail
liaéiríóio ó láim go láim go uáinog oncé uile ar ulltaíob
.i. Ceat mac Mágaé crieirfeair do Connactaib, gur bréag
incinn Meirceadóra ó na hóinmhoib i r go iug leir i gCon-
nactaib í, agus gada mionca do éiréad i n-ioráil nó i gcaé
3106 i n-agaíob na nUlltaíob do bioó incinn Meirceadóra ar a éiríor
aige i rooíg éadca do uéanam ar ulltaíob. Óir do bí i
uáirneirghe Meirceadóra da óioáil féin ar ulltaíob o'ér
a báir; agus do mear gurab don incinn do éiofraó fionab
na fáirtine rin. Sonad uime rin do éleácaó Ceat incinn
3110 Meirceadóra do beic ar iomcár aige do fúil né neac éirgin
o'uaiflib Ulaó do marbad lé. Téio iomorro Ceat go
fluaá lionmar maille iur do éreácaó Ulaó, go uug táin
mór bó a fearaib Roir i nUlltaib, agus leanaio orog mór
o' Ulltaib é; agus cruinnigio rin Connact don leic anoir
3115 o' fortaé Céit, agus Concúbair don leic aniar o' fortaé
Ulltaé. Mar do éadlaíob trá Ceat go raibde Concúbair ran
tóraídeáct, cuirir fíor go bantact Connact do bí ar énoc
ag feiteam an dá fluaá, ag iarraíob orra Concúbair do
bréagad da bréacáin féin, ar mbreic 'n-a úine foéma
3120 foladairca óó, óir ní léigfíoir Ulltaig é ran éat i gcoinne
Connact.

Ar n-a élor iomorro do Concúbair go raibde mian ar an
mbantact é féin o' fáicrin, triallair 'n-a donar ón tuláig
'n-a raibde o'fíor an bantacta; agus cig Ceat óríreac don
3125 leic oile go raibde i meadón an bantacta o'oiréill ar
Concúbair do marbad. Ar mbreic éana do Concúbair ag
cigeáct i ngar don bantact éirgíor Ceat agus do-ní incinn
Meirceadóra o' inneall 'n-a éranntabail né Concúbair

precious valuable. The third house that Conchubhar had was called the Craobh Ruaidh. It was in it himself and all his warriors used to be served.

As to the two jesters having carried off the brain of Meisceadhra from the Craobh Dhearg as we have said, they went on the green of Eamhain, and set to bandying the brain from hand to hand like a ball, when a fierce wolf of evil to the Ultonians, to wit, Ceat son of Magha, a valiant Connaughtman, came and coaxed the brain of Meisceadhra from the jesters, and took it with him to Connaught; and as often as he went to battle or contend against the Ultonians he was wont to have the brain of Meisceadhra at his girdle in the hope of bringing disaster on the Ultonians. For it was foretold that Meisceadhra would avenge himself on the Ultonians after his death; and he thought it was by means of the brain this prophecy would be fulfilled. Whence Ceat was wont to carry the brain of Meisceadhra about with him in the hope of slaying some one of the nobles of Ulster with it. Now Ceat, accompanied by a large host, went to plunder Ulster, and carried off a large herd of cattle from Feara Rois in Ulster; and he was pursued by a large force of Ultonians; and the men of Connaught flocked eastward to assist Ceat, and Conchubhar went westward to help the Ultonians. And when Ceat heard that Conchubhar was in pursuit, he sent word to the women of Connaght who were on a hill watching the two hosts asking them to entice Conchubhar to visit them, as he was a jovial, affable man, for the Ultonians would not permit him to take part in the battle against the men of Connaught.

Now when Conchubhar heard that the women wished to see him, he set out alone from the height on which he was to visit them; while Ceat, on the other hand, went secretly and got into the midst of the women waiting in readiness to kill Conchubhar. When, therefore, Conchubhar was approaching the women, Ceat arose and arranged the brain of Meisceadhra in his sling to slay Conchubhar. But when

3130 vo mairbhad. Ar bfaicirín iomorro Ceit vó, triallair ear
 3135 a air i mearc a muinntiré féin; agus as uil go Doine
 Dá Daoé vó, tug Ceat urdair o'incinn Meirceadóra ar a
 éianntadail 'n-a óiaíó, gur buail 'n-a baitear é, gur
 bhuiréad a feicne von urdair roin, gur lean incinn Meirceadóra
 va baitear; agus leir rin cigio a muinntear féin va fóiréin
 3136 ó Ceat. Cuirio for an trát roin i goinne fínigin fáitliag
 agus ar ucigeadt vo látair iread aubairt vó mbeantaoi
 an meall roin ar a ceann go bfuigbead bár vo látair.
 "Ir fearr linn," ar cáó, "ar ní vo beic ainnead ioná a
 éas." Leirítear lé fínigin é, agus aubairt nír ainneirín
 3140 gan fearg vo déanaí ná luige né mnaoi ná uil ar ead ná
 ferom foiréigneac vo déanaí, agus vó nvearvad, lé gluar-
 áct fhuicbailte a incinne féin, go ucilgread an meall ar
 a ceann ir go bfuigbead bár.

Mar rin vó feadt mbliadna gur an Doine 'n-ar crocad
 3145 Criorc vo néir bhuinge né reandur; agus mar vo connairc
 claoclóó neamhgnáct na noul ir urvad na gréine ran
 earca lán, farruigir vo báctad vaoi vo laiguib vo bi
 'n-a focair, gréad va ucáinug an malairt neamhgnáct
 roin ar reannaid nime ir calman. "Íora Criorc mac Dé,"
 3150 ar an vaoi, "atá as a báruad anoir as luuibíó."

"Truag rin," ar Concubair, "vó mbeinn-re 'n-a látair
 vo muirbinn a raibe cimceall mo Rióg vó báruad";
 agus leir rin tug a cloiréad amad agus céio fá doine
 coille vo bi láim nír gur gáó as a gearrad ir as a buain;
 3155 agus ir ead aubairt vó mbeic i mearc na nluuibéad
 gur é rin viol vo bárad oira; agus ar méio na vóradta
 vo gáó é vo ling an meall ar a ceann go ucáinug cuio
 va incinn 'n-a óiaíó, agus leir rin go bfuair bár. Coill
 lamruib i bfearaid Roir goirtear von muine coille rin.

3160 Ar mbeic marb vo Concubair cairgtear ríogadt Ulad
 von tí vo bárad corp Concubair leir gan rcit go hEamain.
 Tarla giolla as Concubair ar an látair rin vóar b'ainm

the latter saw Ceat, he retreated to the midst of his own people ; and as he was proceeding to Doire Da Bhaoth, Ceat hurled the brain of Meisceadhra after him from his sling, and struck him on the crown ; and his brain-pan was broken by that cast, and the brain of Meisceadhra clung to his skull ; and thereupon his followers came up to protect him against Ceat. They then sent for Finghin Faithliaigh ; and when he arrived, he said that if that ball were extracted from his head he would instantly die. " We had rather," said they all, " that our king should have a blemish than that he should die." Finghin cured him, and then told him not to get into a passion, to avoid sexual intercourse, to avoid riding on horseback, to abstain from violent exertion—otherwise, that by the repelling motion of his own brain, he would hurl the ball from his head and die.

He was seven years in this state up to the Friday on which Christ was crucified, according to some seanchas. And when he saw the unwonted transformation of the elements and the darkening of the sun with the moon full, he inquired of Bacrach, a Leinster druid who was with him, what was the cause of that unwonted change in the luminaries of heaven and earth. " It is that Jesus Christ the Son of God is being put to death now by the Jews," replied the druid. " That is a pity," said Conchubhar ; " and if I were present, I would slay all that are around my King putting Him to death." And with that he drew forth his sword, and went into an oak-wood hard by, and set to cutting and felling it, saying that, if he were amongst the Jews, he would treat them in the same way ; and through the strength of the fury that seized him the ball bounded from his head, and a portion of his brain followed it, and with that he died. Coill Lamhruidhe in Feara Rois is the name of that wood-thicket.

After Conchubhar's death, the kingdom of Ulster was offered to whoever should carry his body to Eamhain without resting. A servant of Conchubhar's named Ceann Bearroide

Ceann Dearhoire a gsur i ndóig nár an nioḡaḡt da roḡtain
 féin tóḡbair an corp go calma a gsur nuz leir go hArdad
 3165 Sléibe Fudao é, gur dhár a dhóirde a gsur go dhruair bár ann
 rin. Sonad tréir an ngníom-ro atá an reanfocal a dteir
 gurh i nioḡaḡt Cinn Dearhoire iarrair nead an tan éir-
 ear noime go huallmíadad céim do roḡtain ir doirde ioná
 mar do féadad do gneamhḡad.

3170 Adt cia éirir uḡoir an treanḡra ríor an rḡair-re
 Conḡbair a gsur gurh fear comáimrhe do Críort é, do réir
 rírinne an treanḡra ní nuzad Críort go haimrín imḡian
 i noaidó Conḡbair; a gsur ir amḡad atá rírinne na rḡair-re
 gur éirirngir bḡadad dháoi do Laidhóir tré fáirtine go
 3175 nḡeirtré Críort an Tairirngirḡeac Mac Dé a gsur go nḡeab-
 ad colann a gsur go n-imḡoirḡir na hloḡail bár air, a gsur
 gurh do do dhóirad fudḡad an éirir dháonna a hanḡoir
 an aithreḡra. A gsur ar n-a élor rin do Conḡbair do ḡad
 oḡaḡt amḡail a dteirḡar é; a gsur do ḡad tré comḡbair
 3180 ré Críort a gsurḡad éille Laidhóir i nioḡt na hloḡail
 go dhruair bár don dhéirḡ rin. Cibé iomḡro do éirirḡad
 i n-ionḡantar go dhéadad bḡadad nó dháoi oile da rḡide
 rḡánta bár Críort do éirirngir, ciḡ fár córa do na
 Sibillae do bi rḡánta Críort nua n-a ḡein do réamḡairín
 3185 ioná do bḡadad nó da rḡamḡail oile? Uime rin ní oíḡeirte
 an rḡair mar ro.

was present, and in the hope of obtaining the kingdom, took up the body stoutly and carried it to Ardachadh, in Sliabh Fuaid, but there his heart broke and he died. And this event has given rise to the saw which says that one seeks the kingdom of Ceann Bearroide when one aspires ambitiously to a rank which it is beyond his power to attain.

But though authors relate this story of Conchubhar, alleging that he was a contemporary of Christ, still, according to the truth of history, Christ was not born for a long time after Conchubhar ; and the truth of this story is that Bacrach, a Leinster druid, foretold through prophecy that Christ the Prophesied One, the Son of God, would be conceived, that He would assume a body, and that the Jews would put Him to death ; and through Him the human race would be delivered from the tyranny of the evil one. And when Conchubhar heard this, he became enraged as we have said ; and through sympathy with Christ, he set to cut down the wood of Lamh-ruidhe as if the trees were the Jews ; and he died of that effort. And if anyone should deem it strange that Bacrach or any other druid, being Pagan, should foretell the death of Christ, how was it more fitting for the Sybils, who were Pagans, to have foretold Christ before His birth than for Bacrach or any of his kind ? Hence the story is not to be thus discredited.

XXXIV.

AG RO FÍOR DO BÁC CEIT MIC MÁGÁC.

Ba tréinfear an Ceat-ro ir fá bioúda bioéfoḡlac ar
 ulltaḡaib é feaḡ a né. Lá n-aon vā noeaḡaib an Ceat-
 3190 ro i nulltaḡaib vo véanaḡaib vībfeirḡe mar fá ḡnāc leir;
 ḡo vtaḡla rneaḡta mōr fān am roin ann; aḡur aḡ tillaḡo
 vō ir tḡi cinn laoc aḡe vo marbāo leir fan tupaḡ roin,
 ciḡ Conall Ceapnac ar a loḡḡ ḡur cuiḡ fá ḡneim aḡ ác
 Ceit é, ḡur comḡaiciḡo ne céile ḡur tuit Ceat fan com-
 3195 lann aḡur ḡur tḡomḡonaḡo Conall, ḡur tuit i néall ar an
 láḡair iar vtréḡean iomaḡ foḡa vō. Aḡur leir rin, ciḡ
 véalcú vḡréitḡne tréinfear vo Connacḡaib ḡo láḡair an
 comḡaic mar a bḡuaḡ Ceat marb ir Conall i ḡḡoḡaib báir,
 aḡur avubairt ḡur mait an rḡeal an vā oncoin rin va
 3200 vḡáinḡ aivmilleaḡ éireann vo beit rḡa haḡrneaḡaib rin.
 “Ir fíor rin” ar Conall “aḡur i noiol a noearḡa mḡe vo
 vōḡar vo Connacḡaib marb-rā mé.” Ir uime iomorḡo avu-
 bairt rin vo bḡiḡ ḡomaḡ feaḡir leir ionā flaitḡar éireann
 laoc éḡin oile va ḡoin ionnup nac biaḡ clú a mairbḡa
 3205 ar aon laoc amāin vo Connacḡaib. “Ni mḡuirḡeo tú”
 ar véalcú “óir ir ḡeall né beit marb vuit an rḡoḡc ‘n-a
 bḡuilir. ḡiḡeaḡ beaḡ liom tú aḡur cuiḡḡeo leiḡear orḡ;
 aḡur ma’r téaḡnóḡ óo oḡiaḡ vuit vo-véan comḡac aoiḡfir
 rḡoḡ, ḡo noioḡaltar liom orḡ ḡaḡ vōḡar ir ḡaḡ vōḡc vaḡ
 3210 himḡeaḡ leat ar Connacḡaib.” Aḡur leir rin cuiḡir iomḡar
 faoi aḡur beirir leir va téaḡ fēin é, ḡur cuiḡ leiḡear aḡ
 ann, ḡo beit va éḡeaḡaib cneaḡuḡḡe.

Mar vo mēaḡ iomorḡo véalcú eirēan aḡ téaḡnóḡ aḡur
 a neaḡr fēin aḡ fāḡ aḡir ann, vo ḡaḡ eaḡla né ḡConall
 3215 é, aḡur ollmḡuḡḡear tḡiḡir laoc va éloinn lé véalcóin né
 marbāo Conall i bḡeall fan oivōe ar a leabaḡo. ḡiḡeaḡ

XXXIV.

Of the death of Ceat son of Magha, as follows.

This Ceat was a valiant man and during his life he was an enemy and constant plunderer of the Ultonians. On a certain day this Ceat proceeded to Ulster to wreak vengeance as was his wont ; and there was heavy snow at that time ; and as he was returning with the heads of three warriors whom he had slain on that expedition, Conall Cearnach pursued him and seized him at Ath Ceit. They fought ; and Ceat fell in the conflict ; and Conall was severely wounded, and lapsed into a trance on the spot after he had lost a large quantity of blood. Thereupon Bealchu of Breithfne, a Connaught champion, came up to the place of conflict, where he found Ceat dead and Conall on the point of death, and said that it was well these two wolves who had caused the ruin of Ireland were in so sad a plight. "That is true," said Conall ; "and in retribution for all the injury I have inflicted on Connaught do thou kill me." Now he said this because he would give the kingdom of Ireland that some other warrior should wound him so that a single Connaught warrior should not have the renown of slaying him. "I will not slay thee," said Bealchu, "since the plight thou art in is almost as bad as death. However, I will take thee with me and apply remedies to thee ; and if thou recoverest from thy wounds, I will fight thee in single combat, so that I may avenge on thee all the injury and affliction thou hast brought on Connaught." Thereupon he placed him in a litter and took him to his own house, and there applied remedies to him, until his wounds were healed.

But when Bealchu saw that Conall was recovering and his natural strength growing in him once more, he became afraid of him, and arranged for three warriors, his own sons, to slay him treacherously in bed by night. But Conall got a hint of

ruair Conall dóig ar éogair na ceilge rin. Agus an oíche
 do bí a bairne fán gcloinn ceacht do théanam na feille
 aoubairt Conall ré béalcoin go gcaitead mairt leap-
 3220 ta o'fagáil uair nó go mairbtead é. Agus leir rin luigir
 béalú, gér leir ní é, i leabairt Conall agus do luig
 Conall i leabairt béalcon go dtáingadar an triúr laoc
 roin fá clann do béalcoin o'ionnruige na leapta 'n-a
 mbairt Conall, gur mairbtead a n-aéair i rioct Conall leo.
 3225 Mar do mótuig iomorro Conall iao-ran ar mairbtead a
 n-aéair 'n-a rioct féin, do ling orra ir mairbtear iao a
 otriúr leir, agus oideannair leir iao mar don ré n-a
 n-aéair, go ruig ar n-a mairt a gcinn da gcomhairdeam
 go héalaim; gonaó ag mairdeam an gnioma-ro atá an
 3230 rann-ro ar an reancur:

fá do ceapairt Conall ceapairt
 ionnrao manann arsaín mo
 ir goin trí mac béalcon braithe
 iar ngoin luigthead mic trí gcon.

3235 Gonaó é mairbtead Ceit mic Mágaó ir béalcon braithe
 go n-a trí macairt go nó ro. Sióead ir iomda éacht aóbal
 leir ro do fáoairte do comhairdeam ar Conall fuigream
 don éir ro gan éir rior.

Ag ro rior an ní da oáimig báir feargura mic Róig.

3240 Ar mbeir iomorra o'feargura ar oeardeacht i gConn-
 aétair, tarla i bpoairt Oilioila ir Meabba é i Maig Doi,
 áit a raibe oúnpoir comnuigte aca; agus lá n-aon oar
 éirgeadar amac ar bhuac loca do bí láim ní an lior,
 iairair Oilill ar feargura uil do rnam ar an loc, agus
 3245 céro feargura ann. Ar mbeir ceana o'feargura ag rnam
 do gab mian Meabba uil do comhrnam ní agus ar uil
 ran loc oi i bpoairt feargura do gab éao Oilill agus tug
 ar bráairt oó féin do bí 'n-a poairt oar d'ainm luigair
 Oailleigear urair fleige do caiteam ré feargura go oarla

this treacherous conspiracy ; and on the night for which it was arranged that the sons should come to commit the murder, Conall said to Bealchu that he must exchange beds with him, else he would kill him. And accordingly Bealchu lay against his will in Conall's bed, and Conall lay in Bealchu's bed. And those three warriors, the sons of Bealchu, came to the bed in which Conall used to be and slew their father in mistake for Conall. Now when Conall observed that they had slain their father in mistake for himself, he sprang upon them and killed all three, and beheaded them and their father; and on the following day he took their heads to Eamhain in triumph, and in commemoration of this deed is the following quatrain from the seanchus :

Among the feats of Conall Cearnach
Was the sack of Manainn, the spoiling of slaves,
And the slaying of the three sons of Bealchu of Breithfne,
After he had slain Lughaidh son of three hounds.

So far the murder of Ceat son of Magha and of Bealchu of Breithfne and his three sons. And there are many great deeds besides this that might be laid to the credit of Conall which we shall leave untold on this occasion.

Of the event which led to the death of Fearghus son of Rogh, as follows.

When Fearghus was in banishment in Connaught, it happened that he was with Oilill and Meadhbh in Magh Ai, where they had a dwelling-fortress ; and one day, when they went out to the shore of a lake that was near the lios, Oilill asked Fearghus to go and swim in the lake, and Fearghus did so. Now, while Fearghus was swimming, Meadhbh was seized by a desire of swimming with him ; and when she had gone into the lake with Fearghus, Oilill grew jealous ; and he ordered a kinsman of his called Lughaidh Dalleigheas who was with him to cast a spear at Fearghus

- 3260 tré n-a éilab agus tús feargus i ucir lé goin an uncáir rin,
 agus saoir an tpleas ar féin, go ucus amur uncáir go
 hOilell go ucárla tré míolcáin vo bí láim né n-a cárbao
 i; agus leir rin tuicir feargus agus fuair bár, gur haid-
 naicead ar bhuac an loca céana é. Ir é an feargus-ro
- 3265 vo marb fíacna mac Concúbair agus an tréinfeari Seir-
 geann mac Mollabá agus Eogan mac Durréacá ri fearn-
 muige ir iomaio curad ir caimíleat ar céana nac luaiú-
 feam annro. Ir é fós tús an cáin móir leir a hullcaib
 va ucáinúg iomaio uilc ir eapáonta iuir Connacá ir ullcaig
- 3280 ionnur go rabadair an uibloingear cáinúg ar uéoraióeacá
 lé feargus a hullcaib reacá mblabóna i gConnacáib, nó
 veic mblabóna vo réir úruinge oile, as véanaim fíorluc
 ir fósla ar ullcaib tré bár mac nluimúg agus ullcaig
 mar an gcéana as véanaim uibfeirge orra-ran ir ar
- 3285 fearaib Connacá trér an ucáin iug feargus uacá, agus
 trér sac uócar oile va uéarua an uibloingear .i. an
 rluas uéoraióeacá vo éuad lé feargus i gConnacáib,
 agus rin Connacá féin uóib; ionnur go rabadair na uóca
 ir na uócar vo rinneadair leat ar leat va céile com móir
- 3270 roin go bfuil leabair ríobá orra buó liorta né a
 luad agus buó fava né a bfairnéir annro.

as ro ríor an t-adbair fá ucáinúg bár laogaire buabáig.

- Fíle iomaio vo bí as Concúbair va ngairéi doo mac
 Aininn vo lúimad ar mágain bean Concúbair; agus ar
- 3275 n-a fionnoctad rin uó, ir i breac iug ar an bfuil a cur va
 báca i loc laogaire; agus cángadair oronú leir ar fósrao
 an míog gur an loc va báca; agus ar n-a fairrin rin vo
 reacáir laogaire buabáig céio go laogaire agus
 aubairt nac ríabé i néirinn áit 'n-a mbáiré an fíle
- 3280 áct. 'n-a uóar ran. leir rin lingir laogaire amac ir

which pierced him through the breast ; and Fearghus came ashore on account of the wound caused by that cast, and extracted the spear from his body, and cast it in the direction of Oilill ; and it pierced a greyhound that was near his chariot, and thereupon Fearghus fell and died, and was buried on the shore of the same lake. It was this Fearghus who slew Fiachna son of Conchubbar, and the champion Geirrgheann son of Mollaidh, and Eoghan son of Durrthacht, king of Fearnmhuighe, and many heroes and warriors besides whom we shall not mention here. It was he also who carried off the great spoil from Ulster which caused much mischief and discord between Connaughtmen and Ulstermen, so that the *dubhloingeas* that went with Fearghus into exile from Ulster remained seven years in Connaught, or according to others ten years, spoiling and plundering Ulster on account of the death of the sons of Uisneach, while the Ulstermen were in the same way making an onslaught on them and on the men of Connaught on account of the spoil that Fearghus took from them, as well as every other injury which the *dubhloingeas*—that is, the exile host who went with Fearghus to Connaught—and the men of Connaught themselves had done them ; so that the injury and damage they inflicted on one another were so great that books have been written about them which it would be tedious to mention, and would take too long to describe here.

The cause which led to the death of Laoghaire Buadhach, as follows.

Conchubhar had a poet called Aodh son of Ainneann, who carried on an intrigue with Maghain, Conchubhar's wife ; and when Conchubhar discovered this, the judgment he passed on the poet was that he be drowned in Loch Laoghaire ; and at the king's command a company went with him to drown him. And when Laoghaire Buadhach's steward saw this, he went to Laoghaire and said that there was no place in Ireland where the poet could be drowned but at his own door.

carla faruonaf an tige do cúl a cinn gur bhuicéad a feicne,
 agus ba éir rin lingir go dáraéad ar éad gur marb iad ir
 gur fóinead an rle leir; agus éadair féin ar an ládair rin;
 gonaó i rin crioó laogaire buadais.

XXXV.

3286

AG FO FADAIN DÁIR MHEÓDE CHUADAN.

Idar marbáó iomorro Oiliolla lé Conall Cearnac do
 éuad Meabó do cónnuide go hlinir Cloéranann ar loc Rib
 agus ar mbeic 'n-a cónnuide ann rin oi ba geir oi i féin
 o' foénaéad ran tobair do bi i nuonaf na hinre gada maione;
 3290 agus ar n-a élor rin o' foébuide mac Conéubairi táinig lá
 n-aon go huaisneac o' rior an tobair, agus do éomair lé
 rnat lin ó bhuac an tobair gur an leic oile don loc agus
 beirir an tomair céadna leir i nUllcaib; agus ir ead do gnióó,
 oá éuaille do éur i ucalam agus ceann an tmaíte do éan-
 3295 gal oá gac éuaille óioó agus uball do éur ar mullac
 éuaille aca agus é féin do feapam ag an gcuaille oile agus
 beic ag riorlamac ar a éanncaibail go ucuéad amur ar
 an uball do bioó ar bárr an éuaille oile go mbuilead é.
 Do cleacéad leir iomorro an cluicé rin ionnur go maibe
 3300 clirre air go nac tebead donuicair air gan an t-uball
 o' amur. Carla tra go gnoo ba éir rin comóáil ioir Ullcac-
 aib ir Conéacéais oá gac leic don cSionainn ag linir
 Cloéranann agus cig foébuide anoir i gcomóáil na nUllcac.
 agus maivean oá maibe ann do éonairic Meabó ag a
 3305 foénaéad féin amail no cleacéad ran tobair néamráiré;
 agus leir rin oo-ni cloc o' inneall 'n-a éanncaibail go
 ucué uricair oá hionnruige gur amur 'n-a héadan i, go
 bhuair bárr ar an ládair rin idar mbeic oóc mbliadna véag
 ri éicéne ríó i gceannaf Connac oi, amail aoubhamar
 3310 éuaf.

Tugamar anuaf anro gablán ar na curaduib ar
 mbeic 'n-a luéc comairic ag Meabó óóib. Síeáó

Thereupon Laoghaire leaped out, and his poll struck against the upper door-post of the house, and his skull was broken ; after this he made a sudden onslaught on the company, and slew them, and rescued the poet ; and he himself died on the spot. Such was the end of Laoghaire Buadhach.

XXXV.

The cause of the death of Meadhbh of Cruachain, as follows.

When Oilill had been slain by Conall Cearnach, Meadhbh went to Inis Clothrann on Lough Ribh to live; and while she resided there, she was under an obligation to bathe every morning in the well which was at the entrance to the island. And when Forbuidhe son of Conchubhar heard this, he visited the well one day alone, and with a line measured from the brink of the well to the other side of the lake, and took the measure with him to Ulster, and practised thus: he inserted two poles in the ground, and tied an end of the line to each pole, and placed an apple on one of the poles, and stood himself at the other pole, and kept constantly firing from his sling at the apple that was on the top of the pole till he struck it. This exercise he practised until he had grown so dexterous that he would miss no aim at the apple. Soon after this there was a meeting of the people of Ulster and Connaught at both sides of the Shannon at Inis Clothrann; and Forbuidhe came there from the east with the Ulster gathering. And one morning while he was there, he saw Meadhbh bathing, as was her wont, in the fore-mentioned well; and with that he fixed a stone in his sling and hurled it at her, and struck her in the forehead, so that she died on the spot, having been ninety-eight years on the throne of Connaught, as we have said above.

Thus far we have digressed into accounts of the heroes who were contemporaries of Meadhbh. We shall now return

pillfeam ar Eochair Feórlíoch ariir. Trí mic iomorro a sur
 trí hingean a vo bi a sur Eochair, mar a á bhear ir náir ir
 3318 lochar na trí mic, a sur na trí hingean. Eirne uatás
 clocha ir Meab Cnuacán, aílail aoir an file ran
 rann-ro:

3320 Trí hingean Eochair Feórlíoch,
 fuaim ar foela
 Eirne uatás Meab Cnuacán
 a sur clocha.

Do-déanam a árair ariir ar Concubair a sur cuirfeam
 rior annro cur vo álaib. fá hi iomorro ingean Eochair
 Sálbuir vo Connachtair a málaíir var b'ainm Neaira, a sur
 3325 vo gairí uairé é. Siúar fá hé fáctha fáctha mac Cair
 mic Ruóirige vo flióir in mic Milear fá haíir vo; a sur
 an ran vo báoir na cúigeaí a sur iarrair ceoirann áca
 cúigir fá leir, ir ann tug Cairbhe Níá fear ní laigean i
 gcommaoin ingine Concubair o'fagbail 'n-a mnaoi vo féin,
 3330 an mair a á loir an Cúigir i mbeaíir a sur ó Teairair
 go fairrige vo Cúigeaí Ular, a sur trí triúca áao iomlána
 na míre rin, aílail aoir an file:

3335 Dia rannra cóig cóigir éirneann
 ioir á mair, mair an áao,
 Rug trí triúca áao lé a cuirneann
 Concubair, níoir áoirleang áao.

Feórlim Nuachtoir áinm na hingine lé bfuair an foair-ro;
 a sur vo áair go hainmianair an éalóir lé Conall Ceairnac
 ó ní laigean.

3340 Dála Concubair tarla mac ir píe áige a sur vo rinne
 corbaí vo áruir mairce ní n-a málaíir féin go rug ní
 Cormac Conluingear vo. Ionann iomorro Cormac ir Corb-
 mac, vo ní gairir ní corbaí vo rinne Concubair Cormac
 ní n-a málaíir féin, Neaira fá hainm bi. a sur ir i níoir an
 3345 ní gairir rior vo áaoir a mic uile gan flióir áar triúir

to Eochaidh Feidhlioch. Now, Eochaidh had three sons and three daughters, namely, Breas and Nar and Lothar, the three sons, and Eithne Uathach, Clothra, and Meadhbh Cruachan, the three daughters, as the poet says in this quatrain :

Three daughters had Eochaidh Feidhlioch,
Fame on a lofty seat :
Eithne Uathach, fair Meadhbh of Cruachain,
And Clothra.

We shall come back again to Conchubhar, and set down here part of his story. His mother was the daughter of Eochaidh Salbhuidhe of Connaught, who was called Neasa, and he was named from her. And his father was Fachtna Fathach son of Cas, son of Rudhruighe of the race of Ir son of Milidh ; and when the provincial kings were demanding to have the boundaries of each separate province fixed, Cairbre Nia Fear, king of Leinster, in consideration of getting Conchubhar's daughter in marriage, ceded to Ulster the tract of land that extends from Loch an Chuighidh in Breagh and from Tara to the sea ; and this tract consists of three cantons, as the poet says :

In the division of Erin into fifths,
Between two seas, great the permission,
Three cantons with his portion
Took Conchubhar, no small, narrow tract.

The lady through whom he gained this increase was named Feidhlim Nuachrothach ; and through force of passion she eloped with Conall Cearnach from the king of Leinster.

As to Conchubhar he had twenty-one sons ; and in a fit of drunkenness he committed incest with his own mother, and she bore him Cormac Conluingeas. Now, Cormac is the same as Corbmach, an incestuous son ; for it was through *corbadh* or incest that Cormac was the offspring of Conchubhar by his own mother, whose name was Neasa. And in punishment of this misdeed all his sons died without issue except three,

mar a tá beanna ó ráiútear beanntraiḡe; lanna ó ráiútear lanntraiúe; iḡ glaiḡne ó ráiútear glanntraiúe. Siúeáó ní fuil neac beo ar rliocṡ na ruiḡe-rḡe i n-éirinn anú.

- 1ḡ é an Concúdar-ro mac fáctna fátaḡ aḡur a
 3360 bḡaiṡḡe tuḡ Caṡ Donaiḡ Maca vo Úaball Dianbuilleac
 mac aḡroḡiḡ Loṡlonn. Ba vo-áiríḡ trá an rluacḡ baḡi
 mar don rḡe mac rliḡ Loṡlonn an tan roin aḡ ceacṡ vo
 ḡabáil éirḡann. 1 ḡCúḡeáó Ulaó iḡ ann cáḡḡavar i oṡir,
 aḡur trillaiḡ rompa iari rin ḡo Maḡ Maca. Vo éionóil-
 3365 rlioclanḡa Ruṡruḡe um Concúdar i n-aḡaiḡ na n-allmurrac
 vo caḡairṡ caṡa vóib. Douḡairṡ ḡeanann ḡruaṡfolur
 mac Caṡḡaiḡ rliḡ a munnṡir an tan roin. “1ḡ ceairṡ baḡ
 rluacḡ, a Ullaṡ,” ar rḡe, “aḡur iḡ óḡ amulcaṡ ḡac don aḡaiḡ.”
 “Cḡeáó vo-úeanam uime rin,” ar caṡ; “Maḡeáó,” ar
 3370 ḡeanann, “caḡḡaiḡ iomao v’olainn léiṡ liḡ aḡur cruaiḡ-
 ceanglaiḡ an olann va baḡ n-aḡiṡṡiḡ ionnur ḡo maṡ móirḡe
 ḡráiḡ iḡ eaḡla na n-allmurrac romaiḡ an ní rin amail buṡ
 rliḡḡlaoiṡ rliḡ.” Vo rinneavar uile comairle ḡeanainn
 ḡac don ba hamulcaṡ .i. ḡac don ar naṡ raiḡe rḡarḡa aca.
 3375 Tuḡaó an caṡ iari roin, iḡ vo bḡirḡeáó vo na hallmurrcaib
 aḡur vo cuirḡeáó a n-áir ann; ḡonaó ón ḡcaṡ roin Donaiḡ
 Maca aḡeirṡear Ulaíḡ rliú.

aḡ ro rlior vo báḡ Conlaoiṡ mic Con ḡCulainn.

- 1ḡ é ní iomorḡo va vṡáinḡ a báḡ, Cú Cúlainn vo cuaiḡ
 3370 v’foḡluim cleair ngoile ḡo Scáṡaiḡ, baḡḡairṡeáóac vo bí
 i nallbain; aḡur caḡla inḡean álainn i nallbain an tan roin
 var b’ainn aoiḡe inḡean aḡroḡéime tuḡ ḡráiḡ éaḡmaḡe
 vo Coim ḡCulainn ar a aḡroḡcaṡlaib ḡo vṡáinḡ va rlior
 ḡur cumairṡ rli rḡein iḡ Cú Cúlainn rḡe céile ḡo caḡla mac
 3375 ’n-a bḡoinn. Aḡur ar mbeṡ aḡ trill i n-éirinn vo Coim
 ḡCulainn iari bḡoḡluim na ḡcleair lúit ó Scáṡaiḡ, céirḡ vo

namely, Beanna, from whom Beanntraighe is named ; Lanna, from whom Lannraidhe is named ; and Glaisne, from whom Glasraidhe is named. But there is no one to-day in Ireland descended from these.

It was this Conchubhar son of Fachtna Fathach and his kinsmen that fought the Battle of Aonach Macha against Dabhall Dianbhuilleach son of the monarch of Lochloinn. An innumerable host accompanied the son of the king of Lochlainn on that occasion on an expedition to invade Ireland. It was in the province of Ulster they landed, and after that they proceeded to Magh Macha. The clan Rudhruighe rallied round Conchubhar against the foreigners, and gave them battle. Then Geanann Gruadhsholus son of Cathbhadh said to his followers: "Your host is small, O men of Ulster," he said, "and ye are all young and beardless." "What shall we do, then?" said they all. "Well," said Geanann, "bring with you a large quantity of grey wool, and bind fast the wool to your faces, so that the foreigners may hate and fear you all the more for this, as if you were chosen warriors." All those who were *amhulchach*, that is, those who had not beards, followed the advice of Geanann. The battle was afterwards fought, and the foreigners were defeated, and they were slaughtered there ; and it was from this Battle of Aonach Macha that they were called Ulaidh or Ulstermen.

The death of Conlach son of Cuchulainn, as follows.

It was thus his death was brought about : Cuchulainn went to learn feats of valour to Scathach, a female champion that lived in Alba ; and there was a fair lady in Scotland at that time called Aoife daughter of Airdgheim, who cherished a longing affection for Cuchulainn because of his great fame ; and she came to visit him ; and they had intercourse with one another, and she conceived a son. Now, when Cuchulainn was proceeding to Ireland after having learned the feats of agility from Scathach, he paid a farewell

céileadhrao u'aoife ir tug ónnarc .i. rlabhrao óir oi aghur
 aoubairc nua a cóiméao go beic ua mac infeasoma; aghur
 ar mbeic infeasoma uó an rlabhrao uo cur leir an mac
 3380 cuige féin mar comartha cinnte ar a n-aiceonaó é; nó uo
 réir ónuinge oile, ióó óir, aghur aoubairc nua an can uo
 diaó a mac cóm ariacra ir go lionraó a méar an ióó
 a cur ua fíor féin i nÉirinn; aghur fíor uo cur crí geara
 ar an mac nua oreaó go héirinn uó. An céirgeir oíob
 3385 gan reacaó rlige uo óeanaó u'aconcubrao ná u'aconcáit-
 mileao ran uóman. An uara geir gan a ainm uo tabairc
 cré uáman u'aconlaoc ran bit. An trear geir gan comrac
 aoinfir ua éreire ar calmáin u'obaó. Aghur iar bfar ir
 iar bforbairc iomorro uon mac roin ir iar brogluim élar
 3390 ngoile ir ngaircío uó ó banoro na gcurao .i. Scátaó,
 triallair i nÉirinn u'fíor Con gCulainn fá haéair uó; aghur
 ar noctair tíre uon macaom, carla Concubair go maicib
 ulaó i noáil nó i n-oircaótar ag Tráóó Éire ar a óionn;
 aghur cuirir Concubair laoc uá muinntir uá ngairéi Cuinnire
 3395 u'fagáil rcaal uairó. Mar éainis iomorro uo láéair an
 macaom ríaruirigir a ainm óe. "Ni flonnam mé féin u'acon-
 laoc amáin ar oruim éalman" ar Conlaoc. Tillir trá
 Cuinnire go Concubair aghur noctair an t-aicearc roin uó.
 Leir rin céir Cú Culainn uo buain rcaal óe. Gíreao
 3400 ni bfuair aó an rreagra céaona ó Conlaoc; aghur com-
 raictear leo go fuileac ré céile go maibe Conlaoc ag
 traocao Con gCulainn, aó gér móir a éródaó ir a éalmaóó
 i ngac comlann niam roime rin, ionnur gur b'éigin uó uul
 ran aó uo b'foigre uó aghur a tabairc fá uara ar laog
 3405 mac Riain Gabra an ga bolg u'inneall uó gur cur cré
 óorp Conlaoc é; gonao mar rin cáinis a bár.

visit to Aoife, and gave her an ornasc, that is, a chain of gold, and told her to keep it till her son should be fit for service ; and when he would be fit for service, to send the chain with him to himself, as a sure token by which to know him ; or, according to others, it was a gold ring, and he told her to send his son to visit him to Ireland as soon as he should be so strong that his finger would fill the ring. Furthermore he imposed three restrictions on the son before his coming to Ireland. The first restriction was that he should not give way to any hero or champion in the world ; the second restriction that he should not give his name through fear to any warrior in the world ; the third restriction that he should not refuse single combat to any man on earth, however strong. Now, when this youth grew up and waxed strong, and when he had learned exercises of valour and championship from Scathach, the instructress of champions, he set out for Ireland to visit Cuchulainn, his father ; and when the youth reached land, Conchubhar and the nobles of Ulster were before him at Tracht Eise ; and Conchubhar sent a champion called Cuinnire to get an account of himself from him ; and when he came into the youth's presence, he asked his name. " I tell my name to no warrior on earth," said Conlaoch. Then Cuinnire went back to Conchubhar, and made known to him this answer. Thereupon Cuchulainn went to get an account from him, but received only the same answer from Conlaoch ; and they engaged in a bloody encounter, and Conlaoch was overpowering Cuchulainn, great as had been his valour and strength in every battle up to that time, so that he was forced to go to the nearest ford and direct Laogh son of Rian Gabhra to get ready the ga bolg for him, which he sent through Conlaoch's body ; and it was thus he died.

XXXVI.

Tuis, a léagtóir, dá gcuirinn ríor annro mar vo éuit
 Cú Cúlainn lé clannaid Cailitín ašur fear Diað mac
 Damain lé Coin gCúlainn ašur na reáct Maine fá clann
 3410 o'Oilill mór ir vo Meiróð ašur iomað oile vo cupaðaid
 calma nac áirniúgtear annro, go mbiað eáctra aóbal
 ré a hiomluad oirra. Siúeáð ma'f maít leat a brior
 go foirleáctan o'fašáil léagtar leat briorleáct muiŕge
 Muirteimne, Oiróð na gCupad, nó Táin bó Cuailgne, nó
 3415 Táin bó Reašamain, nó Deaŕgnaúctarí Conaill Céarraig,
 nó Feir Eamna, nó Táin bó Fliaúair, nó a rašail oile ro
 vo rtairib ašá ré a bŕaicrin i néirinn auiú, ašur vo-šéad-
 air luad go lionmar ar an ŕuuing éuar ir ar iomað vo
 cupaðaid ir vo áatmileaðaid oile—ar a noálaid ir ar a
 3420 n-imteáctaid ionnta.

Áct éeana meafaim nac inóeanta deaŕmað vo Coinrí
 mac Dáire annro ŕan fašain a báir vo cup ríor, ar mbeít
 'n-a éréinfeair vó ir 'n-a ríor cošaimrre aš Concúbar
 ašur aš na cupaðaid. Morann Manannac máctair Conraoi
 3425 mic Dáire, ámaíl aŕeir an ríle ran jann-ro :

Morann manannac miað nglé,
 ingean ír mic uinnrde ;
 Siúr eoáac eáctbeoil fá hi
 máctair Conraoi mic Dáiri.

3430 Trí haicmeáð iomaŕro vo bi vo éréinfeairib i néirinn
 i gcošaimrri; ašur ní raibe rompa ná ó rin a leitéro vo
 macaib Milead ba mó ba aŕraáct ba cŕiód ba clirte ir
 ba calma i gcacláirib ir i gcleaŕaib goile ir ŕarceáð
 ioná iad, ó nári cošmeaŕta rian laiŕean. riu. An éeao-
 3435 aicme óioð cupaíð na Cŕaoidhe Ruairde fá Concúbar; an
 oara haicme ŕamannuió ionrair Domnonn fá Oilill Fíonn,

XXXVI.

Know, O reader, that if I were to relate here how Cuchulainn fell by the sons of Caillitin, and Fear Diadh son of Damhan by Cuchulainn, and the death of the seven Maines sons of Oilill Mor and of Meadhbh, and of many other stout heroes who are not mentioned here, a long narrative would be needed concerning them. But if thou wishest to get a lengthy account of them, read *Brisleach Mhuighe Muirtheimhne*; *Oidhidh na gCuradh*; or *Tain Bo Cuailgne*; or *Tain Bo Reaghamain*; or *Deargruathar Chonaill Chearnaigh*; or *Feis Eamhnan*; or *Tain Bo Fliodhais*; or similar tales which are now to be seen in Ireland; and thou shalt find therein a copious account of the above-mentioned persons and of many other champions and warriors—of their history and adventures.

Nevertheless, I think I should not omit mention of Curaoi son of Daire here, but should set down the cause of his death, as he was a valiant man, and a contemporary of Conchubhar and of the heroes. Morann Mhanannach was mother of Curaoi son of Daire, as the poet says in this quatrain :

Morann Mhanannach of honour pure,
Daughter of Ir son of Uinnseach,
Sister of Eochaidh Eachbheoil was she,
Mother of Curaoi son of Daire.

There were three orders of champions in Ireland at the same time; and there lived neither before their time nor ever since a body of the sons of Milidh who were bigger, stronger, braver, more skilled, more intrepid on the field of battle, and in exercises of valour and bravery than they; for the Fian of Leinster were not to be compared with them. The first order of these were the champions of the Craobh Ruadh under Conchubhar; the second order the Gamhanruidh of Iorras Domhnonn under Oilill Fionn; and the third order

AGUR AN CREAR AICME CLANNA DEAGAIR FÁ COINRI MAC DÁIRNE
i n-iarctar mianan.

Ir é ní sa scáinib bár Coinraoi: comhéirge do éadair
3440 cupair na Craoibhe Ruairde o'arraid oilein mairia láim me
hálbain sa ngairtair Manainn, mar a maidhe iomao óir
ir airgid ir iolmáoine agur iomao do feoirib uairle oile,
agur ingean álainn doncuíma do éinn ar mnaib a com-
aimrhe i gcuic ir i rcéim ag cigearna an oilein. Blánair
3445 fá hainm oi. Agur mar do éuala Cúraoi na cupair ag
criall rán turar roin cuirir é féin cre óraoibheact i
mbréirgheact go noeacair rán comóil; agur ar mbeir ar
ci airghe an oilein oib i bporbair bfeair bfaig, do
meairadar vocamál mór do beir i ngabail an uin do bi
3450 rán oilean mar a maidhe blánair ir feoirib uairle an oilein
uile, ar óaingne an uin ir ar iomao óraoibheacta na
oruinge do bi ag a coram. Ir ann rin aubairt Cúraoi
do bi i rioct fir an bhuic laetna sa bfaig moza feoirib
sa maidhe rán uin go ngabail féin an uin oib. Seallair
3455 Cú Cúlair rin do agur leir rin tugadar uic ar an uin
agur fear an bhuic laetna 'n-a ogorac gur farat
an roic geintleib do bi ar ruibail ar óorair an uinair
leir, gur léig cáic irteac, gur hairgead an uin leo, agur
go ucugrao blánair agur a maidhe do feoirib uairle ann
3460 ar. Triallair ar rin i néirinn go rioctair Eamna oib
agur ar mbeir ag roinn na feos oib iarraid fear an
bhuic laetna moza feoirib amail do seallair do. "Do-
geadair" ar Cú Cúlair. "Mairad" ar ré "ir i blán-
air mo moza do na feoirib." "Do moza do na feoirib
3465 oile uic" ar Cú Cúlair "act blánair amain." "Ni
gead a malairt" ar fear an bhuic laetna. Leir rin
iarraid Cúraoi árac ar blánair o'fuarac, go ucug amur
ór iréal uirhe, go ruig leir i i seallair óraoibheacta.
Mar do moirig Cú Cúlair earbair na hingne air do

clanna Deaghaidh under Curaoi son of Daire in west Munster.

It was thus that the death of Curaoi came about. The champions of the Craobh Ruadh went to pillage an island in the ocean near Alba called Manainn, where there was much gold and silver and wealth of various kinds, and many precious valuables besides ; and the lord of the island had a comely, marriageable daughter who surpassed the women of her time in form and beauty. Her name was Blanaid. And when Curaoi heard that the champions were setting out on that expedition, he put on a disguise by magic, and went with the party ; and when they were about to plunder the island in the guise of jugglers, they apprehended great difficulty in seizing on the dun which was in the island in which was Blanaid, and all the precious valuables of the island, both on account of its strength and of the great skill in magic of those who were defending it. Then Curaoi, who was disguised as a man with a grey cloak, said that if he got his choice of the valuables in the dun he would capture it for them. Cuchulainn promised him this ; and thereupon they attacked the dun with the man in the grey cloak at their head. He stopped the magic wheel that was in motion at the door of the fortress, and enabled all to enter ; and they plundered the dun, and took from it Blanaid and all the precious valuables it contained. They thence set out for Ireland and reached Eamhain ; and as they were dividing the valuables, the man in the grey cloak asked for the valuable he should choose as was promised to him. "Thou shalt have it," said Cuchulainn. "Well, then," said he, "Blanaid is my choice of the valuables." "Thou mayst have thy choice of the other valuables excepting only Blanaid." "I will not accept any but her," said the man of the grey coat. Thereupon Curaoi sought an opportunity of carrying off Blanaid, and, seizing her unperceived, he bore her off in an enchanted mask. When Cuchulainn noticed that the lady was missing, he concluded that it was

- 3470 méar supab é Cúraoi nuş leir i aşur leanaif ar a loşş
 50 réimóiréac 1ao von Mumain 50 nuş oréa aş Solcóio;
 aşur beirio na tréinş ar a céile ir vo nio gleic éalma
 éurata, şur trarşao Cú Cúlainn lé Coinş ir 50 vcuş
 ceangal na şcúş şcaol air şur fášaib 'n-a éime éuibrişte
- 3475 ann şin é iar mbeairşao a şuilc lé n-a éloiréam. Aşur
 beirif féin blánaio leir i n-iarşar Mumain iar bşaşail
 Con şCúlainn ceangailce amail aoubnamar. Tis iomorro
 leir şin laoš mac Riain şabha ir řcaoilir vo Coin şCúlainn
 ir triallao ar şin 50 cuaircear ulao, şur áitişeadar
- 3480 lám ré beannaib boirce řeao blána şan teact i şcom-
 óail řear nulaó nó şur řár řolt Con şCúlainn; aşur
 i şceann na blána řoin carla Cú Cúlainn ar beannaib
 boirce, 50 bşacao ealta móri o'eanib ouba aş tişeact
 aocuaio vo óruim an mara, aşur ar noctain i vóiri óoib
- 3485 leanaif ar a loşş 1ao, aşur marbair ar a éranntabail
 leir an şclear oa nşairéi cáitbéim éan ar şac crió óioib;
 şur marb an ouibéan vóiréanaó óioib aş Şruib bşoin
 i n-iarşar Mumain. Aşur aş cilleao aniar óó řuar
 blánaio 50 huaigneac lám ré Fionnşlaire i şCiarraoe
- 3490 mar a řaibe óúnřor comnuişte Conraoi an can řoin 50
 vcarla comaşallma eacorra ařaon an trác řoin şur
 noct řire óó naó řaibe ar óruim éalman řear b'annra
 lé ioná é; aşur iarriair air an cŞamain ba neara óoib
 teact lion řluaş oa bşeit féin ar áir nó ar éişin leir;
- 3495 aşur 50 maó cóřaive óó şin vo óéanam 50 vciocřao ói
 řéin an trác řoin Cúraoi vo beir i n-uacřao řluaş ir
 řocaoe. Şeallair Cú Cúlainn oi-ře tişeact řán am řoin
 óá hionnřuişe. Ceileabhair iomorro leir şin oi ir triall-
 air i nUllcaib aşur noctair an óail vo Concudair.
- 3500 Óála blánaive, aoubairc ré Coinş şur b'oircear óó
 cařair vo óéanam óó řéin vo-béarao bair ar řioşřorcaib
 éiréann uile; aşur şurab amlaio buó éoir şin vo óéanam
 clanna Deaşao vo éur vo énuarac ir vo éruinnuřao a
 řabadar vo liaşaib cloé 'n-a řearam i néřinn vo óéanam

Curaoi who carried her off, and he pursued them by direct route to Munster, and overtook them at Solchoid; and the champions grappled with one another and engaged in strong, valorous wrestling; and Cuchulainn was brought to the ground by Curaoi, who inflicted on him the binding of the five smalls, and left him there a bound captive, having cut off his hair with his sword; and, leaving Cuchulainn bound as we have said, he took Blanaid with him to west Munster. But after this Laogh son of Rian of Gabhra came and unbound Cuchulainn; and they proceeded thence to the north of Ulster, and settled down beside Beanna Boirche for a year without coming to a meeting of the men of Ulster until Cuchulainn's hair grew; and at the end of that year Cuchulainn happened to be on Beanna Boirche, and he saw a large flock of black birds coming southwards from the surface of the ocean; and when they reached land he pursued them, and slew with his sling, by the exercise called *taithbheim* or 'return-stroke,' a bird out of each country, till he killed the last black bird of them at Sruibh Broin in west Munster; and as he was returning eastwards, he found Blanaid alone beside the Fionnghlaise in Ciarraidhe, where Curaoi's dwelling-fortress stood at that time. A conversation then took place between them; and she made known to him that there was not on the face of the earth a man she loved more than him, and asked him to come on the following Samhain with a full host and carry her off by fraud or force; and that he might the more easily do this, she would bring about that Curaoi should at that time have but few warriors and attendants. Cuchulainn promised to come to fetch her at that time. Thereupon he bade her farewell, and proceeded to Ulster, and gave Conchubhar an account of the incident.

As to Blanaid, she told Curaoi that he ought to build a stone fortress for himself which would excel all the royal fortresses of Ireland, and that the way in which that could be done was to send the clanna Deaghaidh to collect and bring together all the large stones that were standing in Ireland for

3508 caithrác dó féin. Agus fá hé fáé blánaithe nír rin go mbeoír
 clanna Deagair fá érioáib imciana éireann i bfuó ó Coinrí
 né teacé Con gCulainn va bneit féin leir. Ar a élor
 iomorroo vo Coin gCulainn go maðaoar clanna Deagair ar
 n-a reannraó fá éirinn mar rin, triallair ór íreal a
 3510 hüllitair go rluagbuidin leir agus ni haitirirtear a beag
 va reálair go ráinís an voire cóille vo bi láim né long-
 poric Conraoi; agus ar mbeit ann rin dó, cuirir reála ór
 íreal go blánait é féin vo beit ann rin go rluag 'n-a
 focair; agus ir é comairta vo cuir ri cuise go ngoirteó
 3515 cloiteam Conraoi, agus leir rin go nooirteóo oadac
 leamnaéta vo bi ran lior nír an rrué vo bi ag ruiúe ón
 mbáile trér an goill i maide Cú Culainn. Iar gclor an
 comairta dó, ni cian vo bi an tan acconnaic an rrué bán
 ón mbainne, agus leir rin tugaoar amur ar an longporic
 3520 agus vo lingaoar an lior ar Coinrí, gur maídaó leo é ar
 mbeit 'n-a donar gan airm dó. Fionnglaire iomorroo fá
 hainm von rrué réamráirte ar mbeit rionn ón mbainne
 dó.

Téio file Conraoi, feirceiricne a ainm, i noiaó blánaithe
 3525 i nüllitair, i noóis go bfuigbeóo árac ar blánait vo
 maídaó i noioáil Conraoi; agus ar noétain i nüllitair
 dó, fuair Concubair ir Cú Culainn ir blánait go gcomóail
 umpa ag rinn éinn beara; agus mar vo connairic an file
 blánait 'n-a rearaí ar bhuac aille ann téio va hionnruige
 3530 agus iadair a láma uimpe, gur cuir é féin agus i o'uircoir
 nír an aill, gur maídaó amlaó rin iao.

the purpose of making a stone fortress for himself. And Blanaid's object in this was that clanna Deaghaidh might be scattered through the distant regions of Ireland far from Curaoi when Cuchulainn should come to carry her off. Now when Cuchulainn heard that clanna Deaghaidh were thus dispersed throughout Ireland, he set out secretly from Ulster with an army, and no tidings are recorded of him till he reached the oak wood that lay beside Curaoi's fortress; and when he arrived there, he sent word privately to Blanaid that he was there with an army; and the sign she sent him was that she would steal Curaoi's sword, and would thereupon pour a vat of new milk that was in the lios into the stream which was flowing from the homestead through the wood in which Cuchulainn was. Not long after he was informed of this token he saw the stream become white from the milk; and with that they attacked the fortress and sprang upon Curaoi in the lios and slew him alone and unarmed as he was. And the river referred to was called Fionnghlaise, through its having become white from the milk.

Curaoi's poet, who was called Feircheirtne, went after Blanaid to Ulster in the hope of getting an opportunity of slaying her to avenge Curaoi; and on reaching Ulster he found Conchubhar and Cuchulainn and Blanaid, with a large assembly round them, at Ceann Beara point; and when the poet saw Blanaid standing there on the brink of a precipice, he went towards her and twined his arms round her, and cast himself and herself suddenly down the precipice, and thus they were both killed.

XXXVII.

Do gab Eodairó Airmó mac Finn mic Fionnloḡa mic
 Roignéin Ruairó mic Earamain Eamna mic Bládaeta mic
 Labhráda Luirc mic Éanna Aignis mic Dongyura Tuirbís
 3535 Teamrac mic Eodac Foileleatáin mic Oiliolla Cairfiacclais
 mic Connla Ćruairócealḡais mic Iarainnḡleo fátais mic
 Meilge Molbtaís mic Cobtaís Ćaoil mḡreag mic Uḡaine
 Móir oo fiol Éireamóin pioḡact Éireann óá bliadaín véag.
 Ir uime oo ḡairtí Eodairó Airmó óe, oo bḡis ḡurab é oo
 3540 tocaíl uaim ar otúr i nÉirinn. Airmó, iomorro, ar uaim
 .i. tḡeadaó nó tocaílt uaim; aḡur fá veiread oo tuit an
 tEodairó-re lé Sióomall i bḡreamuinn Teatba.

Do gab Eoirrceol mac Eoḡain mic Oiliolla mic Iair
 mic Deaḡairó mic Sin mic Roirín mic Truiuin mic Roitriuín mic
 3545 Airnoil mic Maine mic Forḡa mic Fearadais mic Oiliolla
 Érann mic Fiadac Fír Mara mic Dongyura Tuirbís Teamrac
 mic Eodac Foileleatáin mic Oiliolla Cairfiacclais mic
 Connla Ćruairócealḡais mic Iarainnḡleo fátais mic Meilge
 Molbtaís mic Cobtaís Ćaoil mḡreag mic Uḡaine Móir oo
 3550 fiol Éireamóin pioḡact Éireann ré bliada, ḡur tuit lé
 Nuada Neact i nAillinn.

Do gab Nuada Neact mac Séaona Siotbaic mic Luig-
 óeac Lóitfínn mic Bḡearail Bḡic mic Fiadac Foibḡic mic
 Oiliolla ḡlair mic Fearadais Foḡlair mic Nuadac Fullóin
 3555 mic Eallóit mic Airt mic MoḡaAirt mic Ćrimóetáinn Ćorḡrais
 mic Fearadais Finn mic Feiblimó Foitriuín mic Fearḡura
 Foramail mic Bḡearail Bḡeoḡamain mic Dongyura Ollamán
 mic Oiliolla Bḡacáin mic Labhráda Loimḡis mic Oiliolla
 Áine mic Laoḡaire Luirc mic Uḡaine Móir oo fiol Éireamóin

XXXVII.

Eochaidh Airiomh son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. He was called Eochaidh Airiomh because it was he who first dug a cave in Ireland. Now Airiomh is the same as *ar uaimhe*, that is, 'the ploughing or digging of a cave'; and finally this Eochaidh fell by Siodhmall in Freamhainn Teathbha.

Eidirsceol son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland six years, and he fell by Nuadha Neacht in Aillinn.

Nuadha Neacht son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Art, son of Criomhthann Coscrach, son of Fearadhach Fionn, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of

3560 nioḡaḡt éireann leirḡbiaḡḡin. 1r uime vo ḡairḡi nuḡḡa
neḡḡt ḡe, ón focaḡ nix .i. rneḡḡḡa. Óir vo raḡaḡḡaḡi ḡile
a éneir nḡr an rneḡḡḡa; ḡḡur vo ḡuit an nuḡḡa-ro lé Conaḡe
Móir mac Éoirḡceoil.

Do ḡab Conaḡe Móir mac Éoirḡceoil mic Eoḡain mic
3565 Oiliolla mic Iair mic Deḡḡairḡ mic Sin mic Roirḡn mic Tḡuḡin
mic Roirḡuḡin mic Airḡnoil mic Maḡne mic Forḡa mic Feaḡ-
ḡḡaḡ mic Oiliolla éraḡn mic Fiaḡḡḡ Fḡr Maḡa mic Donḡurḡ
ḡuḡḡiḡḡ Teḡmḡraḡ vo fíol éireḡmóin nioḡaḡt éireann veir
mbḡiaḡḡa fíeḡḡ, nó vo rḡir óruḡḡe oile, veir mbḡiaḡḡa 1r
3570 ḡri fíeḡḡ.

1r é an Conaḡe Móir-ro céḡḡuḡine léir cḡḡḡḡḡ éirḡ a
ḡḡar .i. Éoirḡceoil ar laḡḡiḡ. Vo cḡḡḡḡḡḡ an orḡḡḡ-ro
'n-ar noḡair an éirḡ céḡḡḡa roin ar laḡḡiḡ, maḡ ḡḡḡ
Oiliḡl Óḡem, Eoḡan mac Oiliolla, Fiaḡḡḡ Muḡleḡḡan,
3575 Oiliḡl Flann beḡḡ, Luḡairḡ mac Oiliolla Flann biḡ, ḡḡur
Coḡe mac Luḡbeḡḡ. Fḡ hi rḡm na héarḡa roin, ḡri céḡḡ
bó fíonn; ḡri céḡḡ leann; ḡri céḡḡ coḡ; 1r ḡri céḡḡ
cḡoirḡḡḡ órḡḡ; ḡḡur cḡḡḡḡ Orḡuḡḡe leir an Muḡain vo
roin, maḡ ḡḡḡ ó ḡḡḡḡḡ ḡo ḡḡḡḡ Airḡ Láim rḡ Móin éile;
3580 ḡḡur cḡḡḡḡḡ rḡḡḡ na n-uile vḡl rḡ hioc na héarḡa roin
ḡo bḡḡḡ, ḡmaḡ ḡveir an rḡanḡa ran rḡann-ro:

Orḡuḡḡe ó ḡḡḡḡḡ ḡo ḡḡḡḡ
Cḡḡḡḡ o'éirḡ Éoirḡceíl,
Lé Muḡain coḡurḡe coḡḡ,
3585 1r Conaḡe rḡr ceḡḡoíl.

ḡuḡ, a léḡḡóir, ḡurḡḡ vo fíḡeḡ an Conaḡe-re éarḡa
Muḡan ḡḡur Oál Riḡḡa i naḡḡain, ḡḡur ḡurḡḡ i n-airḡḡḡ
ḡuḡḡ Oallḡa Deḡḡairḡ cḡḡḡḡḡ éarḡa von Muḡain; ḡḡur
vo. rḡir Coḡmaic 'n-a Prḡḡḡar 1r iḡḡ clanna Ruḡḡuḡḡe vo
3590 ḡḡḡḡḡḡ von Muḡain iḡḡ iḡḡ mbḡirḡḡḡ oḡḡ ḡḡḡḡ orḡḡ;
ḡur ḡḡḡḡḡḡ nearḡ móir ran Muḡain ḡa éir rḡn ó airḡḡḡ
ḡuḡḡ Oallḡa Deḡḡairḡ ḡo haḡḡḡḡ Moḡa Nuḡḡḡ, ionḡur
ḡur ruḡḡḡḡḡ vo rḡir an leḡḡḡḡ Muḡḡḡḡḡ fíol éirḡ rḡar

Eireamhon, held the sovereignty of Ireland half a year. He was called Nuadha Neacht, from the word *nix*, that is, 'snow'; for the whiteness of his skin was likened to snow. And this Nuadha fell by Conaire Mor son of Eidirsceol.

Conaire Mor son of Eidirsceol, son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, seventy years.

This Conaire Mor was the first who exacted from the Leinstermen the eiric of his father, Eidirsceol. The following exacted the same eiric from the Leinstermen, namely, Oilill Olom, Eoghan son of Oilill, Fiachaidh Muilleathan, Oilill Flann Beag, Lughaidh son of Oilill Flann Beag, and Corc son of Lughaidh. The amount of this eiric was three hundred white cows, three hundred mantles, three hundred hogs, and three hundred golden swords; and they joined Osruighe with Munster, that is, from Gabhran to Grian Airbh beside Moin Eile; and they gave all the elements as guarantee that they would pay that eiric for ever, as the seancha says in this stanza:

Osruighe from Gabhran to Grian
Was joined, on account of Eidirsceol's eiric,
With Munster, select her choice,
It was Conaire who made the agreement.

Understand, O reader, that the Earna of Munster, and the Dal Riada of Alba, are descendants of this Conaire, and that it was in the time of Duach Dallta Deaghaidh that the Earna came to Munster; and according to Cormac, in his Psalter, it was the clanna Rudhruighe who banished them to Munster after they had defeated them in eight battles; and they acquired great power in Munster after that from the time of Duach Dallta Deaghaidh to the time of Mogh Nuadhat; so that, according to the Book of Munster, they drove the race of

3595 go reannaidh ó Rátac go himeall i go hoiléanaidh iartair
 Muinán iad ngadail éanna iad na críche dóib féin go haimrín
 Moza Nuadac léir oibreas iad. Agus fá oibreas do éir
 an Conaire Mór-ro i mbrúigín Da beas lé haingcéal
 Caoc mac ríog breatan.

Do gab Luðair Riab n'Dearg mac na uirí b'finneamna
 3600 mic Eodac Feólig mic Finn mic Finnloga mic Roignéin
 Ruair mic Earaimin Eamna mic Bládaéta mic Labraða
 Luirc mic Éanna Aighnig mic Dongura Tuirbíg Teamrac
 do ríol Éireamóin ríogaét Éireann ríde bliadán, nó do réir
 óruinge oile, ré bliadóna rídeas. Dearbhorðail lingean
 3605 farðail Ríog Loólonn fá bean do Luðair Riab n'Dearg.
 I uime do gairéi Luðair Riab n'Dearg óe do bríð go
 raibe ciorcail dearg timdeall a bráðas i ciorcail
 oile timdeall a meadóin; óir i iad na cpi Finn do rinne
 ré n-a noirbhair é, Cloéna ingean Eodac Feólig a hainm,
 3610 ar mbeir ar meirce dóib; gonaó as fairnéir an gnioma
 roin atá an rann reancura-ro ríor ar a uirgíreoir gurbab
 i an Cloéna-ro lé rugaó Luðair Riab n'Dearg da dearb-
 ráiraid rug Cíomhétainn Nía Náir von Luðair céadóna roin
 fá mac oi féin. As go an rann:

3615

Luðair Riab n'Dearg do Cíomhétainn éain
 fá áir i fá bráir;
 i Cloéna an érota gnáir
 Da mac ro ba reanmáir.

3620

Do meas do an crát roin gurbab lé mac dóib uar b'ainm
 Náir fá corráil a raibe ón ciorcail uadair ruar do
 Luðair Riab n'Dearg agus ré beas a raibe ior an dá
 ciorcail, agus ré lotar a raibe ón dá éir ríor. I
 amlaí do éir an Luðair-re .i. linges ar a cloíream
 do rinne go noeasáir cpi.

3625

Do gab Conubair Adraóruas mac Finn fileas mic

Eibhear back to the territory of Ui Rathach to the borders and the islands of west Munster, having acquired the sovereignty of the region for themselves, which they held up to the time of Mogh Nuadhat, by whom they were expelled; and finally this Conaire Mor fell in Bruighean Da Bhearg by Aingceal Caoch son of the king of Britain.

Lughaidh Riabh nDearg son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eir-eamhon, held the sovereignty of Ireland twenty years, or, according to others, twenty-six years. Dearbhorgaill daughter of Fargall, king of Lochloinn, was wife of Lughaidh Riabh nDearg. He was called Lughaidh Riabh nDearg because there was a red circle round his neck, and another circle round his waist; for he was the offspring, in their drunkenness, of the three Fionns by their sister who was called Clothra daughter of Eochaidh Feidhlioch; and as a setting forth of this deed is the following historical stanza from which it will be understood that it was this Clothra who bore Lughaidh Riabh nDearg to her brothers that also bore Criomhthann Nia Nar to this same Lughaidh who was her own son. Here is the stanza:

Lughaidh Riabh nDearg to fair Criomhthann
Was father and was brother;
And Clothra of the comely form
Was grandmother to her son.

At that time it was believed that what was above the upper circle of Lughaidh Riabh nDearg resembled the one of the youths who was called Nar, and that what was between the two circles resembled Breas, and that what was below the waist resembled Lotar. This Lughaidh died by falling on his sword, which cut him through.

Conchubhar Abhradhruadh son of Fionn File, son of

Rorta Ruairt mic Feargura Fairrge mic Nuadac Neact
 mic Séadna Siotbaic mic Luigdeac Loitfinn mic Bneapail
 Æric mic Fiaccac Forbric mic Oiliolla Glair mic Fearadairg
 Foglair mic Nuadac Fullóin mic Eallóit mic Airt mic Moza
 3630 Airt mic Cuiomctainn Corcpairg mic Ferólimir Foréruin
 mic Feargura Fortamail mic Bneapail Bneogamain mic
 Dongura Ollamhan mic Oiliolla Bráccain mic Ladrada
 Loingsrig mic Oiliolla Áine mic Laochairne Luirc mic Ugaire
 Móir do fíol Éireamóin nioḡact Éireann donbliadain
 3635 amáin. Agus ir uime do gaircti Concubair Adhráruad
 de, do bñig supab fadrada ruada do bi ag a fúilib; agus
 fá deiread do tuit ré lé Cuiomctainn Nia Náir.

XXXVIII.

Do gab Cuiomctainn Nia Náir mac Luigdeac Riab nDearg
 mic na ucpi bFinneamha mic Eodac Ferólig mic Finn mic
 3640 Finnloza mic Roignéin Ruairt mic Eapamuin Eamha mic
 blátaecta mic Laochairne Luirc mic Éanna Aigñig mic Don-
 gura Tuirbig Teampac do fíol Éireamóin nioḡact Éireann
 ré bliadna véas. Ir uime do gaircti Cuiomctainn Nia Náir
 de óir ir ionann nia ir gairceadac nó tréinfear. Agus
 3645 ir ar tugad Náir air do bñig sup ba náir leir a gneamhain
 ioir a dearbbráctair ir a máctair. An oara bliadain véas
 do flaitear an Cuiomctainn Nia Náir-re rugad Cuiort.
 Ir amláir do báruigead an Cuiomctainn-ro .i. tuitim da eac
 do rinne go bfuair báir go gnos da éir rin.
 3650 Do gab Fearadac Fionn Feactnac mac Cuiomctainn
 Nia Náir mic Luigdeac Riab nDearg mic na ucpi bFinne-
 eamha mic Eodac Ferólig do fíol Éireamóin nioḡact Éir-
 eann ríde bliadain. Náir Tuactnac ingean Lóic mic Dáire
 do Cuioteantuaic máctair Fearadairg Feactnairg. Ir uime

Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siobhbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghlas, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland one year. And he was called Conchubhar Abhradhruadh because he had red eyelashes; and in the end he fell by Criomhthann Nia Nar.

XXXVIII.

Criomhthann Nia Nar son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Laoghaire Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. He was called Criomhthann Nia Nar, for *nía* is the same as 'champion' or 'brave man'; and he was called Nar, 'ashamed,' for he felt ashamed of being the offspring of his brother and mother. It was in the twelfth year of the reign of Criomhthann Nia Nar that Christ was born. This Criomhthann met his death by a fall from his horse, soon after which he expired.

Fearadhach Fionn Feachtnach son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty years. Nar Tuathchuach daughter of Loch son of Daire of Cruithean-tuaith was the mother of Fearadhach Feachtnach. He was

3685 ǵairtēar fearabac feactnac óe oo bñiǵ ǵo raiðe ceairt
 ir fírinne dá ǵcoimēao ré n-a linn i nÉirinn. Ionann
 iomorro feactnac ir fírinneac. Ir 'n-a réimear oo bí
 Morann mac Maoín ann .i. an ceirtbheiteamh aǵ a raiðe
 an iob Morainn; aǵur oo ba oo buabaid na hioe-re cibé
 3690 oo cúirfead fá n-a bráǵao i ré linn bheiteamhair éisceirt
 oo véanamh ǵo n-iaab an iob ǵo uaingean timceall a
 bráǵao, aǵur ǵo mbíob aǵ fárcab ar a bráǵao ǵo mbeir-
 ead an bheac dóir. Aǵur oo-níob mar an ǵcéadna nír
 an tí eisead oo véanamh fairnéire bheige ǵo haomáil na
 3695 fírinne óó. Ǵonab ón ió rin acá an reanfocal mar a
 n-oruigeann neac an iob Morainn oo beic fá bráǵao
 an tí bior aǵ véanamh faónaire i noóis ǵo noionǵab
 fírinne. Aǵur fuair fearabac feactnac báir i liaet
 Oruim.

3670 . Oo ǵab fiacac fionn, a quo Dál bfiacac, mac Dáire
 mic Ulútaig mic Deirín mic Eodac mic Sin mic Roirín
 mic Triuin mic Roitriuín mic Airnoil mic Maine mic Forǵa
 mic Fearabaiǵ mic Oiliolla Éarann mic fiacac fíir Mara
 mic Dongura Tuirbís Teamrac oo fiol Éireamóin nioǵac
 3675 Éireann tri bliabna, ǵur éuit lé fiacab fionnolab.

Oo ǵab fiacab fionnolab mac fearabaiǵ fíinn feact-
 naiǵ mic Crioiméainn Nía Náir mic Luigheac Riab nDeairǵ
 mic na uerí bfinneamha mic Eodac feiróliǵ oo fiol Éireamóin
 nioǵac Éireann feact mbliabna ríceao. Ir uime
 3680 ǵairtēar fiacab fionnolab óe, olaó ainm oo boin, aǵur
 fionn oo báoar uiméor bó Éireann ré n-a linn; ǵonab oo
 rin tuǵab fiacab fionnolab air. Tuig, oo réir Crioimic
 Stoo, ǵo rabaoar Scuit aǵ aicíoe i nAlbain Anno Domini
 73 ǵo ǵroo i noiaib fiacab fionnolab oo beic i bflaitēar
 3685 Éireann aǵur fá taorca rin ioná Cairbhe Riada oo mar-
 táin. Aǵur ir lé haetactuaab Éireann oo marbab an
 fiacab-re i bfeall.

Oo ǵab Cairbhe Cínn Cáit mac Dubtaig mic Ruóruige

called Fearadhach Feachtnach because justice and truth were maintained in Ireland in his time. For *feachtnach* means 'truthful.' It was in his reign that Morann son of Maon lived, the just judge who possessed the Morann collar; and one of the virtues of this collar was that whoever wore it round his neck while delivering an unjust judgment the collar would close in tightly on his neck till he delivered a just judgment. It behaved similarly as regards one who came to give false testimony until he had confessed the truth. From this collar comes the old saw, that is, when one orders that Morann's collar be round the neck of one giving evidence so that he might tell the truth; and Fearadhach Feachtnach died in Liath Druim.

Fiatach Fionn, a quo the Dal bhFiatach, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oillill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland three years; and he fell by Fiachaidh Fionnoladh.

Fiachaidh Fionnoladh son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. He is called Fiachaidh Fionnoladh, for *oladh* is a name for a cow, and most of the cows of Ireland were white (*fionn*) in his time; hence he was called Fiachaidh Fionnoladh. Know that, according to Stowe's Chronicle, there were Scots residing in Alba in the year of the Lord 73, very soon after Fiachaidh Fionnoladh held the sovereignty of Ireland, and that was before Cairbre Riada lived. And this Fiachaidh was treacherously slain by the rustic tribes of Ireland.

Cairbre Chinn Chait son of Dubhthach, son of Rudhruighe,

mic Dúicéon Uairiúdnais mic Táit Teadmannais mic Luaigne
 3690 Laithcinn mic Ouir Eaclonnais mic Eairnuilb mic Rionnail
 Dagarmais mic Ríog Loélonn táinig marí don né Labraio
 Leingreacó go buíoin Tuama Teannbaot agus aoirio
 onong oile gurab o'fearaib Dolg é, nioḡacé Éireann.
 Cúig bliadna i nioḡacé oó gurí éag oo táim. Agus ír uime
 3695 ḡairicéar Cairbhe Cinn Cait ve, oo bpiḡ gurí ba corḡail né
 cluaraib cait a cluara amail aoirí an ríle ran iann-ro :

Amail oo bí Cairbhe cruaid,
 Oo ḡab éire éar ír tuaid :
 Tá cluair cait um a ceann cain,
 3700 Fionnrao cait tré n-a cluaraib.

Ír é corí ar a náinig nioḡacé Éireann Cairbhe, feall oo
 hollmuḡao lé raorclannais nó lé haclaclaiaib Éireann
 uile i ḡcoinne nioḡ ír uairle Éireann ; agus ír é moó ar ar
 cúireaoar nompa an feall-ro oo déanam fleao o'llmuḡao
 3705 né n-a oáil oo nioḡaib ír o'uairlib Éireann ; agus ír é áit
 'n-ar oáileao an fleao roin i Maig Crú i ḡConnacraib
 agus oo báoar trí bliadna ag a hollmuḡao ; agus ar feao
 na haimrhe rin oo coigilroo trian a ooraao i n-oiréill
 na fíeíre ; agus cángaoar raorclanna Éireann marí don né
 3710 trí nioḡaib oá caiteam .i. Fiacrao Fionnolao ní Éireann ír
 Éire ingean nioḡ Alban a bean ; Feig mac Fíeic Cáoiré
 ní Muman agus Dearta ingean ḡoirctiao ní Ureatan fá
 bean oó ; Urearl mac Fírb ní Ulaao ír ingean nioḡ Sacran
 fá bean oó ; Áine a hainm, agus Caimneall ainm a haear.
 3715 Trí caoirḡ oo bí ag an aclaclaiaí marí acá Monac, buan ír
 Cairbhe Caitcéann ; agus ír é an Cairbhe-re fá ceann oiréa
 uile. Naoi lá oo báoar ag caiteam na fíeíre rin agus fá
 oireao oo lingroo an aclaclaiaí ar raorclannais Éireann
 oa marbaao gurí tuicroo uile leo ar an láearí rin acé na
 3720 trí ḡeine oo bí i mbriunnib an trian ban oo bí ag na trí

son of Diochun Uairiodhnach, son of Tat Teadhmannach, son of Luaighne Laidhcinn, son of Oiris Eachlonnach, son of Earndolbh, son of Rionnal Dagharmagh, son of the king of Lochloinn, who came with Labhraidh Loingseach to the fortress of Tuaim Teannbhaoth, and others say that he was of the Fir Bolg, assumed the sovereignty of Ireland; he reigned five years, and died of the plague. And he was called Cairbre Chinn Chait because his ears were like the ears of a cat, as the poet says in this stanza :

Thus was Cairbre the hardy,
Who ruled Ireland south and north :
Two cat's ears on his fair head,
Cat's fur upon his ears.

Cairbre obtained the sovereignty of Ireland in this manner. The serfs or rustic tribes of all Ireland devised a treacherous plot against the king and the nobles of the country; and they resolved to carry out this plot by getting ready a feast to be given to the kings and the nobles of Ireland; and the place in which that feast was given was Magh Cru in Con-naught; and they were three years preparing it, and during that time they set apart a third of their crops with a view to the feast; and the free tribes of Ireland came to partake of it; and with them came three kings, namely, Fiachaidh Fionnoladh, king of Ireland, whose wife was Eithne daughter of the king of Alba; Feig son of Fidheic Caoch, king of Munster, whose wife was Beartha daughter of Goirtniad, king of Britain; Breasal son of Firb, king of Ulster, whose wife was the daughter of the king of Sacsá; her name was Aine, and her father's name was Cainneall. The rustic tribes had three chiefs, namely, Monach, Buan, and Cairbre Cait-cheann; and this Cairbre was chief of them all. They had been partaking of the feast for nine days when at length the rustic tribes sprang upon the free tribes of Ireland and slew them, so that they all fell by them on the spot, except the three unborn children who were in the wombs of the

ríogaid do luaidéamar. Éaluidio iomorro na mná go
 hálbain agus rugaodar triar mac ann mar acá Tuatál
 Teactmar, Tiobraidve Tinead i Corb Ólom. Dála éireann
 do fáir goirca móir agus ceirce corad i iomad míora da
 3725 éirinn agus do bi rin uirne go beir do triar mac na uirí
 ríog goin do marbhad i bfeall ionairim. Agus ar n-a clor
 o' fedaib éireann gur máireadar triar mac na ríog goin
 do cuireadar feda i teacta 'n-a noáil da iarraid oirra
 flaitear a rean i a rinreair féin do glacad arir agus do
 3730 cuireadar grian i éarca i flánad nó i gcoraidéact oirra
 féin fá umlaet do éadairc oírb, i fá beir oilear go brát
 arir oírb. Leir rin cángadar na macaom i do glacadar
 oigreact a n-aetrad go oíaimis a rad féin ar éirinn arir
 de rin. Agus do éas Cairbre Cinn Caid do éam.

3735 Do gab Eilim mac Connrad mic Rorra Ruaid mic Ruó-
 nuige mic Siéruige mic Duib mic Fómóir mic Airgeadómair
 mic Siopláim mic Finn mic Bráda mic Labrafa mic Cairbre
 mic Ollamhan fóola do flioc ír mic Milead ríogact
 éireann ríde bliadan; gur éir lé Tuatál Teactmar i gCac
 3740 Aidle.

three wives of the three kings we have mentioned. Now the women fled to Alba, and there gave birth to three sons, namely, Tuathal Teachtmhar, Tiobraide Tireach, and Corb Olom. As to Ireland great famine and failure of crops and much adversity came upon that country. And this continued to be her lot till the three sons of the three kings they had treacherously slain were able to bear arms. And when the men of Ireland heard that the three sons of these kings were living, they sent envoys to them asking them to assume the sovereignty which their ancestors had held before them ; and they gave the sun and moon as surety or guarantee that they would yield them obedience and be faithful to them evermore. Upon this the youths came, and accepted the inheritance of their fathers ; and this brought back again her usual prosperity to Ireland. And Cairbre Chinn Chait died of the plague.

Eilim son of Connra, son of Rossa Ruadh, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years ; and he fell by Tuathal Teachtmhar in the Battle of Aichill.

XXXIX.

Do gab Tuatal Teactmar mac Fiadaé Fionnolao mic
 Fearadaiḡ Fínn Feactnaiḡ mic Criomhtainn Nia Náir mic
 Luigtheas Riab n'Dearḡ mic na ttri b'fínnearmna mic Eocáé
 Feirólíḡ vo fiol Éireamóin ríogáct Éireann veic mbliadna
 3745 ríceao. Iḡ uime, ḡairtear Tuatal Teactmar ve ó teact
 ḡaca maiḡeara ré n-a linn. Níor fáḡaiḃ iomorro Fiadaíó
 Fionnolao vo éloinn áct donmac oá nḡairtí Tuatal
 Teactmar. Agus i mbroinn Eitne ingine ríog Alban vo
 cuao ar éalóó a harḡain Máíḡe Crú i ḡConnactaiḃ vo bí
 3750 an mac roin an tan vo marḃaoar an Aḡactuaiḡ Fiadaíó
 Fionnolao iḡ faorclanna Éireann. Agus iar mbreic Tuat-
 ail i nAlbain vo hoileao iḡ vo béarmúineao ann é ḡo beic
 i ḡcionn a cúḡ mbliadna ríceao oó; agus feao na ré rin vo
 bí mioraḡ ar Éirinn; agus ar mbeic i ḡcuaoóóail móir
 3755 von Aḡactuaiḡ vo cuaoar vo cinneao cómairle ré n-a
 noḡaoitib oá fíor cionnur nó créao an moó oá oḡáinḡ an
 mioraḡ vo bí ar Éirinn an tráḡ roin, nó cionnur vo fóirḡóe
 uao i. Iḡ eao aoubraoar na oḡaoite ḡurab uime vo bí
 an mioraḡ uirre tré mar vo rinneaoar an feall ar ríogaiḃ
 3760 iḡ ar faorclannaiḃ Éireann; aoubraoar fóḡ naḡ fillfeao
 a raḡ féin ar Éirinn ḡo nḡabao neac éiḡin vo flioc na
 ríog roin vo marḃao ceannar Éireann. Agus iḡ fán am
 roin vo cuaoar an Aḡactuaiḡ ḡo raibe mac aḡ Fiadaíó
 Fionnolao i nAlbain oar b'ainm Tuatal Teactmar; agus vo
 3765 cuaoar oḡonḡa móra von Aḡactuaiḡ i ḡcomairle agus iḡ
 eao vo cinneao leo teacta vo cúḡ i ḡcoinne Tuatail ḡo
 hAlbain. Do báoar fóḡ oḡonḡa o' iarḡmar faorclann
 Éireann mar aḡáio clann an Duinn Déara vo laḡinib
 Fiadaíó Carán iḡ Fionnbail a bḡáḡair agus ré céao foḡ-
 3770 lúóe mar don riú aḡ arḡain Éireann i noioḡail na feille

XXXIX.

Tuathal Teachtmhar son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland thirty years. He was called Tuathal Teachtmhar, as every good came in his time. Now Fiachaidh Fionnoladh left no issue but one son, who was called Tuathal Teachtmhar; and that son was in the womb of Eithne daughter of the king of Alba, who escaped by flight from the destruction of Magh Cru in Connaught, when the Athachthuaith slew Fiachaidh Fionnoladh and the free tribes of Ireland. And after the birth of Tuathal in Alba he was brought up and educated in politeness there till he had reached the age of twenty-five years; and during that time Ireland had been in adversity; and the Athachthuaith being in a great difficulty went and consulted their druids as to the cause and origin of the adversity in which Ireland was at that time, and as to the way in which she might be freed from it. The druids replied that the cause of her adversity was that they had acted treacherously towards the kings and the free tribes of Ireland, and added that her wonted prosperity would not come back to Ireland until some one of the descendants of those kings who were slain assumed the sovereignty of the country. And it was about this time that the Athachthuaith heard that there was in Scotland a son of Fiachaidh Fionnoladh, whose name was Tuathal Teachtmhar; and a large party of the Athachthuaith took counsel together, and they agreed to send envoys to Tuathal to Alba. There were also companies of the remnant of the free races of Ireland, namely, clann an Duinn Deasa of Leinster, Fiachaidh Casan and Fionnbhall his brother, and six hundred pirates with them, devastating Ireland to avenge the treachery

vo rónrao an dtáctuasit ar ríogaibh ír ar fáorclannaibh éireann.

Ar gcloir an rceoil rin vo tuatal Teactmar triallair
féin ír a mátair .i. Eitne ingean ríog Alban i nÉirinn go
3776 rluaigh lionmar maille ríú. Cúig bliadhna ríceao vo b'aoir
vo tuatal an trát roin agus vo gabhadar cuan i nIorruir
Domnann go uapla fíadaibh Capán go n-a bhátair ríú
ann rin. Triallair ar rin go Teamraigh ír tionsólir a
pannta ar gac airo o'Éirinn i noáil Tuatail go Teamraigh
3780 agus gairmtear leo rí Éireann de. Tis Eilim mac Connrad
vo bí i bflaitear Éireann an trát roin ar n-a toga lé
hdtáctuasait o'Éir báir Cairbre Cinn Cair vo tabhairt
Cata Aicle i n-aghair Tuatail. Bhirtear o'Eilim ír o'dtáct-
tuasait ír marbtear é féin ír uirmóir a rluaigh ran cat roin.
3786 Tug Tuatal ír a pannta uet ar dtáctuasait feao Éireann
ann rin gur bhír cúig cata ríceao i nulltaibh agus cúig
cata ríceao i laighnibh ír cúig cata ríceao i gConnactaibh
agus cúig cata oéas ír ríce ran Mumain orra.

Iar mburteao iomorro na gcat roin vo tuatal agus iar
3790 b'róiricín fáorclann Éireann a hanbhoir na n-dtáctuasit vo
rinneao feir Teamrad leir, amail ír gnat rir gac rígh i
ocúr a flaitir ríogóidil coitceann vo éruinnuighao ír vo
coimtionól ré horouighao reat ír nóir na ríche. Tánghadar
uairle Gaedhal ar gac cúigead i nÉirinn cúigear rin; agus
3796 vo gabhadar mar rígh rir tré mar vo fáor iao féin ó moğ-
rair na noarclann .i. na ndtáctuasit; agus tugadar
ráta na noúl ré ríogact Éireann vo léigean oó féin ír va
cloinn, amail vo geallao roime rin o' ughairne mór.

Ír ann rin fóir fuair ceitne mair vo na cúigeaduibh va
3800 noearna ré an míde-re ann anoir mar fearann cinnce vo
gac airoirigh va mbiaó i nÉirinn. Óir car ceann go raibde

of the Athachthuaith towards the kings and free tribes of Ireland.

When Tuathal Teachtmhar heard these tidings, he set out for Ireland with his mother, Eithne daughter of the king of Alba, accompanied by a large host. Tuathal was twenty-five years of age at that time. And they put into port at Iorrus Domhnann, where they met Fiachaidh Casan with his brother. Thence they proceeded to Tara, and there assembled their supporters from all parts of Ireland to meet Tuathal, and they proclaimed him king of Ireland. Eilim son of Connra, who at that time held the sovereignty of Ireland, having been elected by the Athachthuaith after the death of Cairbre Chinn Chait, came and fought the Battle of Aichill against Tuathal. In that battle Eilim and the Athachthuaith were defeated, and himself and the greater part of his army slain. Then Tuathal and his supporters went against the Athachthuaith throughout Ireland, and defeated them in twenty-five battles in Ulster, and twenty-five battles in Leinster, and twenty-five battles in Connaught, and thirty-five battles in Munster.

When Tuathal had won these battles, and rescued the free races of Ireland from the tyranny of the Athachthuaith, he convened the Feis of Tara ; as it is customary for every king in the beginning of his reign to convene and bring together a great general assembly to regulate the laws and customs of the country. Then the nobles of the Gael from every province in Ireland came to him, and accepted him as their king, as he had delivered them from the slavery of the serfs and the Athachthuaith ; and they pledged themselves by the elements, that they would leave the sovereignty of Ireland to himself, and to his children, as had formerly been promised to Ughaine Mor.

It was then, too, that he was given four portions of the provinces, out of which he made the present Meath, as the peculiar territory of the successive high kings of Ireland.

Míde o' ainm ar an stuaic feardainn atá láim ré hUirneac
ó ainmhir éloinne Neimíó go haimeir Tuatáil, maread ní
raibde Míde o' ainm ar na mírib do beanaó do na cúigeadó-
3805 aib go haimeir Tuatáil go nvearna críoc ar leit ó na
cúigeadóib ói.

Tar éir iomorro maí do cuir Tuatáil na ceitne míre-re
ré céile go nvearna doim críoc amáin viod óa ngoirdear
Míde, do éogaid ré ceitne príomlongpúirt innce, maí atá
3810 longpóirt i ngac mír viod. Do éogaid céana Tlaetga ran
mír von Mumáin atá leir an Míde, agus ir ann rin do
horpúigead Teine Tlaetga maí a gcleactaoi leo oraoite
Éireann do éruinnuigad ir do cóimciónól oróce Samna do
véanam iobbaréa do na huile déib. Ir ann ran teimíó rin
3815 do loircti a n-iobbaréa leo agus fá héigean i bpéim cánac
teinnce Éireann do múcad an oróce rin, agus ní lámad
neac o' feardáib Éireann teine o' adnab ac ón teimíó rin;
agus gac teine do bíod ar n-a haónab airté i nÉirinn do
bíod rreaball nó crí pinginne ag mí Mumáin do díor uirre
3820 do bñig supab von mír ráinig ón Mumáin von Míde an
ronn ar a bfuil Tlaetga.

Do rinne an vana longpóirt ran mír ráinig do Cúigead
Connac é, maí atá Uirneac maí a mbíod comóáil cóitcéann
fear nÉireann ar a stugtaoi Móróáil Uirni; agus um
3825 bealltaine do bíod an t-aonac roin ann maí a gcleactaoi
leo malairt a maoine ir a n-eapad ir a réad do véanam
fá reac. Do cleactaoi leo rór iobbaréa do véanam von
airtoia óa n-adnabaoir óa ngaircti déil, agus fá gnac leo
óa teine do véanam i n-onóir do déil i ngac tuait i nÉirinn,
3830 agus veibléan óa gac cinéal rpréide óa mbíod ran tuait
do tiomáin ioir an óa teimíó maí urórc óa gcaomna ar
gac galair fead na bliadna roin; agus ir ón teimíó rin oo-
niti i n-onóir do déil gairmtear bealltaine von féil

For, although Meath was the name of the territory which is beside Uisneach from the time of the children of Neimhidh to the time of Tuathal, still Meath was not the name of the portions that were taken from the provinces until the time of Tuathal, and he made it into a territory distinct from the provinces.

Now, when Tuathal had put these four parts together and made them into one territory called Meath, he built therein four chief fortresses, that is, a fortress in each of the portions. Accordingly he built Tlachtgha in the portion of Munster which goes with Meath; and it was there the Fire of Tlachtgha was instituted, at which it was their custom to assemble and bring together the druids of Ireland on the eve of Samhain to offer sacrifice to all the gods. It was at that fire they used to burn their victims; and it was of obligation under penalty of fine to quench the fires of Ireland on that night, and the men of Ireland were forbidden to kindle fires except from that fire; and for each fire that was kindled from it in Ireland the king of Munster received a tax of a screaball, or three-pence, since the land on which Tlachtgha is belongs to the part of Munster given to Meath.

On the portion he had acquired from the province of Connaught he built the second fortress, namely Uisneach, where a general meeting of the men of Ireland used to be held, which was called the Convention of Uisneach, and it was at Bealltaine that this fair took place, at which it was their custom to exchange with one another their goods, their wares, and their valuables. They also used to offer sacrifice to the chief god they adored, who was called Beil; and it was their wont to light two fires in honour of Beil in every district in Ireland, and to drive a weakling of each species of cattle that were in the district between the two fires as a preservative to shield them from all diseases during that year; and it is from that fire that was made in honour of Beil that the name of Bealltaine is given to the noble

uafail ar a bfuil lá an dá aprtal mar atá Pílip agus
 3835 Séamur; bealltaine .i. béiltaine nó teine béil. Do bíos
 fós eac ir earrab gac flata tigeab i mórbáil Uirniḡ uabā
 vo nīg Connacḡ mar cior, vo bñiḡ surab von mīr nāniḡ ó
 Cúigeab Connacḡ nīr an Mīde an áit 'n-a bfuil Uirneac.

An tnear longpórt vo tógab Tuacal, Tailte a
 3840 ainm, atá ran mīr nāniḡ vo Cúigeab Ulaó nīr an Mīde
 agus ir innce vo-nīcī donac Tailtean mar a gceanglaḡaoir
 nīr éireann cleamnar ir cáirvear né céile; agus ir roi-
 bárac an nór vo bíos eatorra ran comábail rin, mar atá
 na nīr ar leit leo féin agus na mná ar leit von taoib oile
 3845 agus a n-aiḡneacā ir a máiḡneacā ag rnaḡmab eatorra go
 bpórtaoi né céile gac lānamāin vīob vo noiceab i n-eacḡab
 ir i gconnarḡab a céile, amāil aḡeir an rīle:

San ceacḡ fear i bfarab ban,
 San mná i bfarab bfear bñonnglan,
 3850 acḡ cāc i gacāar ó a voicḡ
 i n-ānīr an aḡoaoḡoicḡ.

Tar ceann iomorro surab é luḡab lāmḡaḡa vo cionnḡcain
 donac Tailtean ar voḡr mar cuimniḡab bliabna ar a
 buimḡ féin Tailtein inḡin māḡmóir nī eapḡainne rā
 3855 bean o'eoarō mac Eirc nī vērdeanacḡ fear mḡolḡ amāil
 aḡubḡamapḡuar—ar mbeicḡ trā vo Tailtein ar n-a haḡnacal
 lé luḡab ran culaiḡ rin vo commórac donac Tailtean
 leir mar nārac nó mar cuimniḡab uirre, gonaḡ uime rin
 vo gaircī luḡnara, .i. nārac nó cuimniḡab loḡa von céabla
 3860 o'augur ar a bfuil rēil ḡeibeann ḡeaoar anū—tar
 ceann go raibe fearc ir donac Tailtean ann ó aimḡr
 luḡoeac lāmḡaḡa mapeab nī raibe Tailte 'n-a nioḡpórt
 go haimḡr Tuacal Teacḡmāir. Vo bñiḡ iomorro surab

festival on which falls the day of the two Apostles, namely, Philip and James ; Bealltaine, that is *Beilteine*, or the fire of Beil. The horse and the trappings of every chieftain who came to the great meeting of Uisneach were to be given as a tax to the king of Connaught, as the place in which Uisneach is belongs to the part of the province of Connaught given to Meath.

The third fortress which Tuathal built, called Taillte, is in the portion of the province of Ulster joined to Meath ; and it was here the fair of Taillte was held, in which the men of Ireland were wont to form alliances of marriage and friendship with one another. And a most becoming custom was observed in that assembly, namely, the men kept apart by themselves on one side, and the women apart by themselves on the other side, while their fathers and mothers were making the contract between them ; and every couple who entered into treaty and contract with one another were married, as the poet says :

The men must not approach the women,
Nor the women approach the fair bright men,
But every one modestly biding apart
In the dwelling of the great fair.

Although it was Lughaidh Lamhfhada that first instituted the fair of Taillte as a yearly commemoration of his own foster-mother, Taillte daughter of Maghmor, king of Spain, who was the wife of Eochaidh son of Earc, the last king of the Fir Bolg, as we have said above—now when Taillte had been buried by Lughaidh in that mound he inaugurated the fair of Taillte as a *nasadh* or commemoration of her ; it was for that reason that the name of Lughnasa, that is the *gracious nasadh* or commemoration, was given to the first day of August, on which is now held the feast of the Chains of Peter—although the mound and fair of Taillte existed from the time of Lughaidh Lamhfhada, still Taillte was not a royal fortress till the time of Tuathal Teachtmhar. Now

don mór vo beanab vo cúigeab uilab an áit i bfuil Tail-
 3886 te ir as níg uilab vo bíob cíor donais Tailtean. As
 ro fuim an cíora roin, mar acá uinge o'airgeab ar zac
 lánamain vo bíob ar n-a bpórab ann.

An ceatnamab nioşporc Teamair acá ran mór nainis vo
 laignib nír an Míde mar a zcleactaoi feir Teamrac vo
 3870 óeanam zac trear bliabain, iar nóeanam a n-íobbarca va
 n-uile óeib i oclactga (amail aoubnamar) ré huic na
 nioşóala roin va ngairci feir Teamrac mar a zcleactaoi
 leo react ir nóir o'orougab, ir pnomab vo óeanam ar
 annalaib ir ar reancur éireann; ionnur an méio vo bíob
 3875 cearbca óiob zo rcíobdaoir aruollamain iao i Rolla na
 Ríog va ngairci Praltair na Teamrac, asur zac nóir nó
 zac reancur oile va mbíob i néirinn nac bíob vo réir an
 pñimleabair rin ni bíob cion fírinne orca. Ni luairream
 annro zo cinnte na reacta ná na nóir vo horouigeab zo
 3880 cinnte i bfeir Teamrac vo briş zurab lán leabair an
 breiteamhair tuaithe óiob. Act amain cuirreao ríor annro
 an nóir vo horouigci i bfeir Teamrac ar fuioigab na
 n-uairal ir na laocraíde ré linn beic i zcomóail fleithe 'n-a
 bpñoinntigib as caiteam bíó óóib.

3886 Ni bíob íomorro donollam ré reancur i néirinn nac
 rcíobab i Rolla na Teamrac anmanna na n-uairal vo bíob
 'n-a bflataib fearainn, zac don óiob vo réir a céime ir a
 şarma réin, amail vo horouigci i bfeir Teamrac asur
 zac ceann feabna va mbíob ór cionn na laocraíde vo
 3890 bíob i mbuannaact as cornam ir as coiméao críce na
 héireann vo bíob a ainm rcíobca as an ollam mar an
 zcéabna; asur ni bíob don óiob ro roir flataib fearainn
 ir ceannab feabna şan fear íomcáir rcéite ré a cóir.
 Ir amlaib fór vo bíoir na pñoinntige vo bíob aca caol
 3896 faoa asur buiro ré óa flíor an tige asur ealcuing ar
 zac flíor óiob asur a lán bacán ionnta ór cionn na
 fuioeacán 'n-a mbíoir an ceaglac 'n-a fuioe ir şan act

since the place in which *Taillte* is belongs to the part that was taken from the province of *Ulster*, the tax on the fair of *Taillte* went to the king of *Ulster*. This was the amount of that tax, namely, an ounce of silver for each couple that got married there.

The fourth royal fortress, *Tara*, is situated in the part of *Leinster* given to *Meath*, and there the *Feis* of *Tara* was held every third year after the sacrifice had been offered to all the gods at *Tlachtgha* (as we have said) as a prelude to that royal assembly called the *Feis* of *Tara*, at which they were wont to institute laws and customs, and to confirm the annals and the records of *Ireland*, so that the *ardollamhs* might inscribe all that was approved of them in the *Roll* of the kings, which was called the *Psalter* of *Tara*; and every custom and record that was in *Ireland* that did not agree with that chief book were not regarded as genuine. We shall not give here in detail the laws or the customs that were severally ordained at the *Feis* of *Tara*, for the books of the *Breithemhnas Tuaithe* are full of them. I shall only give here the custom that was instituted at the *Feis* of *Tara* regarding the placing of the nobles and warriors for meals in the banquet-halls when they met for a feast.

There was indeed no doctor of *seanchus* in *Ireland* who did not write in the *Roll* of *Tara* the names of the nobles who were lords of territories, each according to his rank and title as regulated at the *Feis* of *Tara*, and every leader of those bands of warriors who had free quartering for the defence and protection of the lands of *Ireland*, had his name similarly inscribed by the *ollamh*; and there was none of these, either territorial lords or leaders of bands of warriors, who was not accompanied by a shield-bearer. Moreover, the banquet-halls they had were narrow and long, with tables along the side-walls. Along each of these side-walls there was placed a beam in which there were numerous hooks above the seats on which the company used to sit, with only the breadth of a

leiteas rceíte ioir gac óa bacán oíob. Agus i r na
bacánaib do cúireas an feanca rciata na n-uafal
3900 i r na laócháide ré fuidé oíob, gac don oíob fá n-a rceíte
féin ioir uafal i r laod. Siúeas do bíod roga fleara as na
flaici b fearainn agus an rlior oile as na ceannai b feadna,
agus éas an tige as na hollamnai b agus an t-éas an
oile as luét feartail ré friteolam an teaglaig.

3905 Do ba nó r oíob fó r gan doinneas do fuidé i briaónaire
acé gac don do fuidé oruim ré froug ioir flaitaib fearainn
i r ceannai b feadna fá n-a rceíte féin. Ní cleacáoi leo
fór mná do beic 'n-a bhrionnti gí b acé áru r an leic do beic
aca féin mar a maráoi ias. Fá gnácu gac aca fó r ré

3910 huét na comóala do mar forcaras do nó folmu gac do
tédnam an an bhrionntead go nac anas an acé triúr,
mar acá feanca i r bollraire .i. maruacal tige agus fear
rtuic as a mbíod bari buabail nó adarc ré to gairm
cáic don bhrionntead. Do finneas a rtoe tri huair. An

3915 céas feacé do finneas é do tionóiloir luét iomcáir rciat
na n-uafal timceall oruir an bhrionntige agus do glacas
an bollraire rciat gac uafail do réir a gairma agus
do fuidéas an oru gac an treanacáid gac rciat oíob 'n-a
hionas éinnce féin. Do finneas fear an rtuic an dara

3920 feacé an bari buabail do bíod aige agus do tionóiloir
luét iomcáir rciat na laócháide go oru r an bhrionntige
agus do glacas an bollraire na rciata uata agus do
fuidéas gac rciat oíob an oru gac an treanacáid an rlior
oile an tige ór cionn buir na laócháide. Do finneas

3925 céana fear an rtuic an bari buabail an fear feacé,
agus leir rin do tionóiloir na huairle i r na laócháid ran
bhrionntead agus do fuidéas gac don oíob fá n-a rceíte
féin ionnur ná bíod iomparan ná eapanta fá ionas fuidé
eatorra.

shield between each two of the hooks, and on these hooks the seancha hung the shields of the nobles and of the warriors before they sat down, each under his own shield, both nobles and warriors. But the territorial lords had the choice of a side, and the leaders of warriors had the other side; the upper end of the hall was occupied by the ollamhs, and the other end by the attendants who waited on the company.

It was also their custom that no one should sit immediately opposite to another, but that all, both territorial lords and leaders of warriors, should have their backs to the wall and sit each under his own shield. It was their custom also not to have women in the banquet-halls, but they were given a separate apartment in which they were served. It was, moreover, their custom, before the company were served, to clear out or empty the banquet-hall, so that only three remained in it, namely, a seancha, a *boltsaire*, that is a marshal of the house, and a trumpeter who had a trumpet or horn to call all the guests to the banquet-hall. He sounded his trumpet three times. The first time he sounded it, the shield-bearers of the nobles assembled at the door of the banquet-hall; and the *boltsaire* took the shield of each noble according to his title, and placed, according to the direction of the seancha, each of the shields in its own appointed place. The trumpeter sounded his trumpet a second time, and the shield-bearers of the leaders of warriors assembled at the door of the banquet-hall; and the *boltsaire* took the shields from them and placed each shield, according to the direction of the seancha, at the other side of the house, over the warriors' table. Then the trumpeter sounded his trumpet the third time; and thereupon the nobles and warriors assembled in the banquet-hall, and each of them sat beneath his own shield, so that there was no contention or disagreement between them as to their seats.

XL.

3830 1r é an Tuacal Teacámar-ro ar a bfuilimid a gcrácaó
 oo ceangail an bódaimé ar laighnib mar éain i nviol báir
 a dá ingean .i. Fíctir 1r Dáirine a n-anmanna. Rí iomorro
 oo bí ar laighnib dar b'ainm Eócaíó Ainéann a gcrácaó
 Dáirine ingean Tuacail Teacámar oo mhaoi, a gcrácaó
 3835 leir i laighnib da longpórc féin .i. i Mai gcrácaó i.
 a gcrácaó i scionn airmíe da éir rin céio go Teacámar a gcrácaó
 noctair oo Tuacal go bfuair Dáirine báir, a gcrácaó
 an veirbírúir oile .i. Fíctir air, go ocrá Tuacal oo i, a gcrácaó
 beirir leir go laighnib da longpórc féin i. a gcrácaó
 3840 éannaic Fíctir a veirbírúir Dáirine roimpe beo oo ling
 a hanam go hobann airte cré náire; a gcrácaó
 Dáirine da caoinead a gcrácaó báir oo lácair da cumáir;
 gonaó da fáirnéir rin oo rinne an file an rann-ro:

3845 Fíctir a gcrácaó Dáirine,
 Dá ingin Tuacail curáir,
 marb Fíctir oo náiríge,
 marb Dáirine da cumáir.

Mar oo éalair iomorro Tuacal báir na veiré ban, oo
 gac fearg móir é, a gcrácaó oo cuir teacá uair oo gac leir
 3850 go huairib éireann oo cáraio na feilbeirte oo rinne
 ri laigean air; a gcrácaó rin tugrao uairle éireann con-
 gnaí rluag 1r rocaíóe oo Tuacal ré vio gail an migníoma
 roin; a gcrácaó mar oo breacnuig Tuacal laighn o'ar gail 1r
 oo éreacá a gcrácaó gan 1a ioncaíuigte rin, oo doíadair.
 3855 cáin oo díol uacá féin 1r ó n-a rluoc 'n-a noíair i n-ic
 báir na mban roin oo Tuacal 1r da gac ri g da oíocraó
 ar a long.

a gcrácaó ro ruim na cána oo díolcaoi lé laighnib oo ríogaib
 éireann gacá dara bliadain i nviol báir éoinne Tuacail,

XL.

It was this Tuathal Teachtmhar of whom we are speaking who imposed the 'Boraimhe' on the people of Leinster, as a tax to avenge the death of his two daughters, whose names were Fithir and Dairine. Now, there was a king over Leinster whose name was Eochaidh Aincheann, and he married Dairine, daughter of Tuathal Teachtmhar, and took her to Leinster to his own fortress, that is to Magh Luadhat; and some time after that he went to Tara, and told Tuathal that Dairine had died, and asked him to give him his other daughter, that is Fithir, and Tuathal gave her to him, and he took her to Leinster to his own fortress; and when Fithir saw her sister Dairine alive before her, her soul quitted her body suddenly through shame; and Dairine having come to lament her died of her grief on the spot. And it was to relate this that the poet composed the following stanza:

Fithir and Dairine
Two daughters of princely Tuathal;
Fithir died of shame,
Dairine died of her grief.

Now when Tuathal heard of the death of the two ladies he became enraged, and sent out messengers in all directions to the nobles of Ireland to complain of the treachery which the king of Leinster had practised against him; and accordingly the nobles of Ireland gave aid in warriors and auxiliaries to Tuathal with a view to avenge this outrage; and when Tuathal resolved to plunder and despoil the people of Leinster though they were unable to meet him in the field, they agreed to pay a tribute, themselves and their descendants after them, to Tuathal, and to each king who should succeed him, as a retribution for the death of these ladies.

The following is the amount of the tribute that was paid every second year by the Leinstermen to the kings of Ireland

3960 mar a tá trí fícho céad bó; trí fícho céad uingé o'áirgead;
 trí fícho céad bhrac; trí fícho céad torc; trí fícho céad
 molt; ir trí fícho céad coire umá. Agus ir i roinn do
 bíod ar an gcáin rin, a trian o'fearaid Connacht, a trian
 o'Oirghiallaib, agus a trian do uib néill. Ag ro mar
 3965 a veir an Stair na ngeirtear bórdaime laigean rna ran-
 naib-re ríor:

Trí fícho céad bó flabhra,
 Cugda gan meac,
 La trí fícho céad uingé
 O'áirgead ar veac

3970

La trí fícho céad leann liogda
 Léine a uoirne,
 La trí fícho céad ró-torc
 Fá róto roirne

3975

La trí fícho céad do mólcuib,
 Cugad umne,
 La trí fícho céad coire n-umá
 Do cumvad lape

3980

A trian do Connachtaib,
 A noliagad ó céin,
 A trian do Oirghiallaib,
 A trian do uib néill.

Ir son cáin rin do gaircí bórdaime laigean agus do bi
 ri ag a cabad ré linn ná fíchea ríog nar gab flaitear
 3985 éireann mar a tá ó aimir tuadail Teachtmaidir go haimir
 fionnachta do beir i bflaitear éireann, amail a veir an rle
 ran rann-ro:

Ceatnachá ríog do rala
 Lé rugad an bórda
 Ó aimir tuadail Teachtga
 Go haimir rin fionnachta.

3990

Ir é Moling fuair maiteam uirne ran cáirve fuair ó
 fionnachta go luan, agus ir é luan do cuig Moling luan
 laoi an bhráta. Do bíod iomorro an cáin rin real 'ga
 3995 oiol go humal ag laigheaduib; agus uair eile nac aom-

as a penalty for the death of the children of Tuathal, namely, three score hundred cows, three score hundred ounces of silver, three score hundred mantles, three score hundred hogs, three score hundred wethers, three score hundred bronze caldrons. And this tribute was thus divided :—a third part of it to the men of Connaught, a third to the Oirghialla, and a third to the Ui Neill. The tract entitled Boraimhe Laighean speaks thus in the following verses :

Three score hundred kine with spancels,
 Gifts without fault,
 With three score hundred ounces
 Of silver in addition,
 With three score hundred fine mantles
 Of largest measure,
 With three score hundred large hogs
 Of lusty strength,
 With three score hundred wethers,
 Generous gift,
 With three score hundred brazen caldrons
 As a bright ornament.
 A third part to the men of Connaught,
 The ancient law,
 A third part to the Oirghilla,
 A third to the Ui Neill.

This was the tribute called Boraimhe Laighean, and it was in force during the reigns of forty kings who ruled Ireland, that is from the time of Tuathal Teachtmhar to the time that Fionnachta held the sovereignty of Ireland, as the poet says in this stanza :

There were forty kings
 Who carried off the Boromha
 From the time of Tuathal Tlachtgha
 To the time of Fear Fionnachta.

It was Moling who got it remitted by means of the respite until Monday which he got from Fionnachta ; but the Monday Moling meant was the Monday of the Day of Judgment. The Leinstermen paid this tribute submissively

daoir a díol, go dtigeaí de rin iomaí cogaid ír coinbleaí
 do beir eatorra leaí ar leaí gur tuitesodar móran
 o'uaireib éireann ar gac taoib ann. Agus ír lé Mál
 mac Roíuibe do tuit Tuatál Teacmair.

4000 Do gab Mál mac Roíuibe mic Caíbdair mic Siallcáda
 Finn mic Fionncáda mic Muireadair mic Fiachna Fionn-
 ainnair mic Iriail Glúnnair mic Conaill Céarnair mic
 Ainnirgin Iairgíunaí mic Cair Tíllirí mic Cair mic Fáctna
 mic Capa mic Sionga mic Ruóruige Mór ó páirtear
 4005 clanna Ruóruige do flioc ír mic Mileaí rioíacá éireann
 ceitíre bliadna gur tuit lé Feólimíó Reacmair.

Do gab Feólimíó Reacmair mac Tuatál Teacmair
 mic Fiachá Fionnolaí mic Fearadairí Finn Féacnairí mic
 Chioiméainn Nia Náir mic Luigídeá Riab nDeary mic na
 4010 oírí b'finneamna mic Eocáí Feóilíí do díol éireamóin
 rioíacá éireann naoi mbliadna. Báine ingean Scáil
 Báilb bean Tuatál Teacmair mádar Feólimíó Reac-
 mair; agus ír uime do gairí Feólimíó Reacmair de
 tír feadair na mbreac neacá do beirí i nÉirinn pé
 4015 n-a linn. Ír é iomaíro neacá do oírúí Feólimíó pé
 n-a linn féin i nÉirinn fámaíl an oiríó da ngairítear
 i lairíon lex talionis. Ionann rin agus fámaíl an oídar
 nó an luit oo-ní neacá do tuite oile a fámaíl rin o'imir
 ar féin 'n-a díol, mar atá cion ran cion, bó ran boin,
 4020 lám ran lám, cor ran coir, rúil ran tríil, agus mar rin
 do gac lot oile ó rin amac. Agus cáiníí oon neacá rin
 rin éireann do learuíad a ngníom pé linn Feólimíó, gonad
 uime rin do gairí Feólimíó Reacmair de. Agus fá
 deiread ír báí le haóairí ruidir an fear-ro.

4025 Do gab Caídarí Mór mac Feólimíó Fíorúir-
 glair mic Cormaic Sealta Gaoí mic Nia Corb mic Con

at times, but at other times they would not consent to pay it, whence arose much strife and conflict between both parties, in which a great number of the nobles of Ireland fell on either side. And Tuathal Teachmthar fell by Mall son of Rochruidhe.

Mal son of Rochruidhe, son of Cathbhadh, son of Giallachaidh Fionn, son of Fionnchadh, son of Muireadhach, son of Fiachna Fionnamhnas, son of Irial Glunmhar, son of Conall Cearnach, son of Aimhirgin Iairghiunach, son of Cas Trillseach, son of Cas, son of Fachtna, son of Capa, son of Gionga, son of Rudhruighe Mor from whom clanna Rudhruighe are called, of the race of Ir son of Milidh, held the sovereignty of Ireland four years, and he fell by Feidhlimidh Reachtmhar.

Feidhlimidh Reachtmhar son of Tuathal Teachtmhar, son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthain Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, sons of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland nine years. Baine daughter of Scal Balbh, wife of Tuathal Teachtmhar, was the mother of Feidhlimidh Reachtmhar, and he was called Feidhlimidh Reachtmhar through the excellence of the legal judgments delivered in Ireland in his time. Now, the law Feidhlimidh ordained in his own time in Ireland resembled the law which is called in Latin *lex talionis*; this means that when one injures or wounds another a similar infliction would be visited on himself in retribution; thus trespass for trespass, a cow for a cow, a hand for a hand, a leg for a leg, an eye for an eye, and so on for every other injury beginning from these. And the result of this law was that the men of Ireland improved in their behaviour in the time of Feidhlimidh, whence he was called Feidhlimidh Reachtmhar. And at length this man died on his pillow.

—Conaire Mor son of Feidhlimidh Fiorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Corb, son of Mogh

Corb mic Moḡa Corb mic Concubair Abraóruasó mic
 Finn Fíleasó mic Rorpa Ruasó mic Fearḡura Foirḡe mic
 Nuasóat Neacó mic Séasóna Siotóbaic mic Luigóeacó Loitḡinn
 4030 mic Bneairil Bric mic Fiacacó Foirbric mic Oiliolla ḡlair
 mic Fearasóasḡ Fḡlair mic Nuasóat Fullóin mic Eallóit
 mic Airé mic Moḡa Airé mic Cuiomḡann Cḡrḡarais mic
 / Ferólimiró Foirḡeiuin mic Fearḡura Fortamail mic Bneairil
 Breóamain mic Dongura Ollaman mic Oiliolla Bricáin
 4035 mic Labrasóa Loingḡis vo fíol Éireamóin ríogacó Éireann
 trí bliasóna. Do bádar iomorro tríoacó mac as Catóir,
 amail aóeir an fíle ran rann-ro :

4040 Tríoacó mac, fá maí an élann,
 Do éinn ó Catóir cualann ;
 Trí veicneabair, fá rḡeín rḡol,
 'n-a bḡeín cleitḡeamair cḡrasó.

ḡíóeasó vo éuasair fíce von cloinn rin gan tríoó, asur
 táinḡis ríóó ar an veicneabair oile óib. As ro anman-
 na na mac ar a otáinḡis ríóó : Rorpa fáilḡeacó rinnḡear
 4045 na cloinne ar a otáinḡis ríóó, Dáire Bannacó, Bneairil
 Éinóḡlḡar, Fearḡur, Oilill, Cuiomḡann, Dearḡmoraó, Eó-
 asó Teimín, Dongur ir Fiacasó Aiceasóa ríḡear na cloinne
 tar ceann ḡurab as a fíóó fá ḡnátaiḡe ríogacó Lḡḡean.
 Ar ríóó Fiacacó Aiceasóa mic Catóir Móir acá Ó Bḡoin
 4050 ir Ó Tuasail. Ar ríóó Bneairil Béalais mic Fiacacó
 Aiceasóa acá Mac Murcásóa. Ar ríóó Rorpa fáilḡis mic
 Catóir Móir acá Ó Concubair fáilḡe asur Ó Diomaraḡis
 asur O Duinn asur clann Cólḡan amail aóearam va
 éir-ro as cḡasobḡasóileasó mac Mileasó ; asur ir lé Conn
 4055 Céasóacacó vo éuit an Catóir Mór-ro i ḡCat Mḡisḡe háḡa.

Do ḡab Conn Céasóacacó mac Ferólimiró Reacóamair mic
 Tuasail Teacóamair vo fíol Éireamóin ríogacó Éireann
 fíce bliasóna. ḡur éuit le Tiobḡarve Tíreacó mac Máil
 mic Roḡuiróe i Bḡeall i otuasí Teamḡracó asur é uaisḡeacó

Corb, son of Conchubhar Abhradhruadh, son of Fionn File, son of Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breodhamhan, son of Aonghus Ollamh, son of Oilill Bracain, son of Labhraidh Loingseach of the race of Eireamhon, held the sovereignty of Ireland three years. Now Cathaoir had thirty sons, as the poet says in this stanza :

Thirty sons, good the progeny,
Sprang from Cathaoir of Cuala ;
Thrice ten—a beauteous company,
A troop of champions with stout spears.

But twenty of these children went without issue, and the other ten had issue. Here are the names of the sons who had issue :—Rossa Failgheach senior of the sons who had issue, Daire Barrach, Breasal Einiochghlas, Fearghus, Oilill, Criomhthann, Dargmhósach, Eochaidh Teimhin, Aonghus, and Fiachaidh Aiceadha, the youngest of the children, although it was his descendants who mostly held the sovereignty of Leinster. From Fiachaidh Aiceadha son of Cathaoir Mor sprang O Broin and O Tuathail ; from Breasal Bealach son of Fiachaidh Aiceadha sprang Mac Murchadha ; from Rossa Failgheach son of Cathaoir Mor sprang O Conchubhair Failghe and O Diomasaigh and O Duinn[and clan Colgan, as we shall afterwards state when we are giving the genealogy of the sons of Milidh. And this Cathaoir Mor fell by Conn Ceadchathach in the Battle of Magh hAgha.

Conn Ceadchathach son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland twenty years, and was treacherously slain in the district of Tara, being found alone there by Tiobraide Tireach son of Mal, son of Rochruidhe, king of

4080 a. Caogao iomorro laoc' do cuir Tiobhnaíve i reáctaid
 ban da marbad' agus i' a heamain do trialladar do
 déanam na seille rin. Úna, ingean ríog' Lochlann, fá
 mátaí' von Conn-ro. I' von Conn-ro do bean Moğ
 Nuadac leat éireann iar mbriead' veic' scait ar Conn
 4085 ró. Siota ingean fíoinn mic Fiadá' do éarnaib' mátaí'
 Moğa Nuadac. I' amlaí' iomorro earla iomparan ior
 Moğ Nuadac agus Conn mar earla o' éarnaib' do fíocht
 Fiadá' fí' Maíra do fíol éireamóin' t'eire do gabáil
 ran Muíam ar fíol éibí, ionnur go raðadar triúr oib'
 4070 i n-aoinead' i gceannar na Muíam uile mar acá luíad'
 eallaiğt'ad' Oáire Dorinmar agus Aongur. Agus mar do
 connairc Moğ Nuadac fíol éireamóin' i gceannar Muíam
 triallair go laigib' mar ar hoilead' é ag Oáire bairac'
 mic Caðoir mór go ucug' fluag' lionmar leir do congnam'
 4075 ó Oáire ré flait'ear Muíam do gabáil aml' fá ual ró;
 agus tug' uet ar ucúr ar veircear' Muíam i n-uib' liačáin
 mar ar gab' an eadongur tuar t'eire, agus briur Moğ
 Nuadac de agus ionnabair ar an ucír é, go nvead'ad'
 ar rin o' iarraib' conganta ar Conn agus tug' Conn cúig'
 4080 cača óó .i. cúig' míle véas fear infaoma. Triallair leir
 an fluag' roin go cric' liačáin mar a ucug' Moğ Nuadac
 Cač Arda Neimíó óó mar ar briur de agus mar a ucug'
 ar a muinnt'e.

Da éir rin do ead'fainn Moğ Nuadac éarna ar
 4085 Muíam, an méio nac' raibe uíal' óó féin oib' gur fá'
 dá bitin coğad' mór ior Moğ Nuadac agus Conn gur
 briur Moğ Nuadac veic' scača ar Conn mar acá Cač
 b'ormaiğe agus Cač Samraice Cač Sléide Muraiğ Cač
 Gabrain Cač Suama agus Cač Spéine agus Cač áta luain
 4090 agus Cač Maiğe Críóic mar ar euit' Fiadá' Ríog'fada

Ulster. Indeed Tiobraide sent fifty warriors disguised as women to slay him ; and it was from Eamhain they set out to do that treacherous deed. Una daughter of the king of Lochloinn was the mother of this Conn. Mogh Nuadhat wrested half of Ireland from this Conn, having defeated him in ten battles. Sioda daughter of Flann son of Fiachaidh, one of the Earna, was the mother of Mogh Nuadhat. The contest between Mogh Nuadhat and Conn arose in this way: The Earna of the race of Fiachaidh Fear Mara of the race of Eireamhon had gained supremacy in Munster over the race of Eibhear, so that three of them held conjointly the sovereignty of all Munster, namely, Lughaidh Eallaightheach, Daire Dornmhar, and Aonghus. And when Mogh Nuadhat saw the race of Eireamhon holding the sovereignty of Munster, he proceeded to Leinster, where he had been brought up by Daire Barrach son of Cathoir Mor, and brought thence a numerous host from Daire to assist him in recovering the kingdom of Munster, which was his birthright. He first turned to Ui Liathain in the south of Munster, where the above-mentioned Aonghus had established his sway, and Mogh Nuadhat defeated him, and drove him from the territory, so that he went to seek the aid of Conn, who gave him five battalions, that is, fifteen thousand fighting men. With this host he proceeded to the territory of Ui Liathain, where Mogh Nuadhat fought against him the Battle of Ard Neimhidh, in which he defeated him with great slaughter of his followers.

After this Mogh Nuadhat expelled the Earna from Munster, as many of them as would not submit to him, whence arose a great war between Mogh Nuadhat and Conn, and Mogh Nuadhat defeated him in ten battles : namely, the Battle of Brosnach and the Battle of Samhpait; the Battle of Sliabh Musach; the Battle of Gabhran; the Battle of Suama and the Battle of Grian and the Battle of Ath Luain; and the Battle of Magh Croich, wherein fell Fiachaidh

mac Fíorlámhó Reachtmáir; Cat Araigil agus Cat Uirneig.
 Agus do bhí an t-ionmheasán-ro eatorra gur bean Moig
 Nuadhac leat Éireann do Conn mar atá a bfuil ón Gaillimh
 agus ó dt Cliait buó deas o'Éirinn agus Eircir Ríada
 4086 'n-a teorainn eatorra; agus ir é ainm Gaillimheir von
 leat ronn leat Moig ó Eogan da ngairtí Moig Nuadhac.
 Agus leat Cuinn Gaillimheir von leit buó tuair ó Conn
 Céadacatáic; gonaó ag Gaillimheir na ronna-ro do rinne file
 éigin an rann-ro:

4100

Եօջան մօրն քա մօրն ձ րա՛ժ
 Կօմարօ քե՛ Կոնն Շեճօճաճա՛ճ;
 Ան յաբ րին քա Շաօմն ձ ցլու՛,
 Բօւննօ Շիքե եճօրրս.

Fát oile fár bean Moſ Nuadac leat Éireann vo Conn
 4106 mar earla ſorca móir feact mbliadna i nÉirinn lé n-a
 linn; aſur ſul cáiniſ aimir ar na ſorca roin ann vo
 éairinſir oraoi Eoſan cian ré an nſorca vo teact ſo
 otioctad fi ar Éirinn uile aſur ir ead vo rinne Eoſan
 aſur rin i n-orcíl na ſorca caiteam ar feolmad aſur ar
 4110 iarcad aſur an t-arbar vo coigíl; aſur fór ſac cior aſur
 ſac cáin va roicead vó ir ar arbar vo-beiread é, ſur
 lionad a ioctanna leir, aſur mar ruſ an aimir ſann
 aſur cángaſar ar ſac leir móran v'fearaib Éireann 'n-a
 vail aſur vo ſadſar cior aſur cáin orra féin v'Eoſan
 4116 cré n-a mbeactſad fead na haimir euaide rin, amail
 léactar ran vadin vabar corac, Eoſan Móir fá móir a ſac:

4120

Do bheirneis eogán ear Conn,
ní ar líon gac ná ar cómlann—
fá lía biad eogáin eactraig
Da feolab ar píneacraib

Doirpior oppa an gorta fann—
fá maic, o' eogan a caball—
So n-iteab cáic a céile
An fuo éiréann aigheile

Rioghfhada son of Feidhlimidh Reachtmhar; the Battle of Asal and the Battle of Uisneach; and this conflict lasted till Mogh Nuadhat wrested half of Ireland from Conn, that is, the part of Ireland to the south of Gaillimh and Ath Cliath, Eiscir Riada being the boundary between them; and that half is called Leath Mogha, from Eoghan who was called Mogh Nuadhat; and the northern half is called Leath Cuinn, from Conn Ceadchathach. In declaration of this division some poet composed this stanza:

Eoghan Mor, great was his success,
Was as exalted as Conn Ceadchathach.
These two, noble was their fame,
Shared Ireland between them.

Another reason, also, why Mogh Nuadhat wrested half of Ireland from Conn is that there was a great famine in Ireland for seven years in his time; and, before the time of this famine came, Eoghan's druid foretold, long before the coming of the famine, that it would come upon all Ireland; and Eoghan, to make provision for the famine, used venison and fish for food, and stored the corn, and, moreover, he spent on corn all the rents and tributes he received, so that he filled his granaries; and, when the time of scarcity arrived, many of the men of Ireland came to him from all sides, and laid themselves under rent and tribute to Eoghan for his supporting them during that time of distress, as we read in the poem which begins, Eoghan Mor, great was his success:

Eoghan transcended Conn,
Not in number of battles and conflicts—
More plenteously the food of adventurous Eoghan
Was being distributed according to laws of peace.

Lean famine rained on them—
Its visitation was good for Eoghan—
So that men eat their kind
Throughout distressful Erin.

4125

Óo ciallaib cáe—cian ro cáe—
 lionn i r bial iomda as eoġan,
 Roġaorġas fém, féaca an moġ,
 O'eoġan ar n-a mbeacuġob.

Do bānar iomorro ceitne hanmanna ar moġ nuāġat,
 4130 mar aġa eoġan fīoġeacaġ, eoġan mōr, eoġan Taorbleaġ
 aġur Moġ Nuāġat amail aġeir an file ran rann-ro:

4135

Ceitne hanmanna ġan bġon
 Do bānar for eoġan mōr:
 eoġan fīoġeacaġ rial, ġarġ,
 eoġan Taorbleaġ moġ nuāġat.

4140

Ma' r maic leat iomorro rior fáġa ġaġ foranna va
 luaiġtear ran rann-ro o' fáġail léiġ an Cōir Anmann aġur
 vo-ġeāġair innte iāo. Ir i fá bāicēile o' eoġan mōr .i.
 beara inġean éibir mōir mic Moōna ri na Carġile aġur
 4140 ruġ ri mac aġur viaġ inġean oġ. Oilill Ólom an mac
 aġur Scoitniam aġur Coinneal anmanna an vā inġean.
 aġ ro veirmieaġt an tġeandāiġ ar an ni-re:

4145

Beara inġean éibir uill,
 máġair Oiliolla Ólaim;
 'S máġair na veirġe oéine
 Coinnle aġur Scoitnéime.

4150

Ir lé Conn Céaġcaġaġ rōr vo marġbāġ Moġ Nuāġat 'n-a
 leaġaiġ tġé feall (vo réir ōruinġe ré feandġur), ar šaġb-
 airt ionnruigġe maione air, aġur iāo ré huġt caġa vo
 4150 taġairġ va céile ar Maig Léana. Ir uime ġairġtear Conn
 Céaġcaġaġ ar an riġ-re ar a bġuilmio aġ tġaġcaġā ō na
 céaġaiġ caġ vo ġuir ar ġuigēāġaiġ éirēann amail noġtar
 an rann-ro:

4155

Céaġ caġ ar an Muġhain mōir,
 Do bġur Conn Céaġcaġaġ cōir;
 Céaġ caġ ar ullġaiġ ġo šġoil,
 Searġas caġ ar laiġneāġaiġ.

Ir lé Tiobġaiġe Tġeāġ vo marġbāġ Conn i bġeill i
 oġeāġmaig.

When men heard—far it spread—
That Eoghan had ale and food in plenty,
They bound themselves as vassals—good the custom—
To Eoghan for their sustenance.

Mogh Nuadhat had four names, namely, Eoghan Fídhfheacach, Eoghan Mor, Eoghan Taoidhleach, and Mogh Nuadhat, as the poet says in this stanza :

Four names without grief
Had Eoghan Mor,
Eoghan Fídhfheacach the generous, the hospitable,
Eoghan Taoidhleach, Mogh Nuadhat.

Now, if thou desirest to learn the reason of each of these names mentioned in this stanza, read the Coir Anmann and thou wilt find it there. Eoghan Mor's wife was Beara daughter of Eibhear Mor son of Modhna, king of Castile, and she bore him a son and two daughters; the son's name was Oilill Olom, and the two daughters' names Scoithniamh and Coinneal. Here is the seancha's proof of this :

Beara daughter of great Eibhear
Was mother of Oilill Olom,
And mother of the two pure ones,
Coinneal and Scoithniamh.

Moreover, Conn Ceadchathach slew Mogh Nuadhat in his bed, having treacherously, according to some seanchas, attacked him at early morning, as they were on the point of engaging in battle against each other on Magh Leana. This king of whom we are treating was called Conn Ceadchathach, from the hundreds of battles he fought against the provincial kings of Ireland, as this stanza sets forth :

A hundred battles against great Munster
Won Conn Ceadchathach the just,
A hundred battles against Ulster with valour,
Sixty battles against the Leinstermen.

Conn was treacherously slain by Tiobraide Tíreach at Tara.

4180 Do gab Conaire mac Moza Láma mic Luigheac Allatais
mic Cairbre Ćnoimcinn mic Dáire Dornmair mic Cairbre
Fionnmóir mic Conaire Móir mic Eoirrceoil do fiol Éir-
eamóin nioḡac Étneann feac mbliathna gur tuit lé
Neimh mac Sraibhinn. Eitne ingean Luigheac mic Dáire
4185 máttair an Conaire-re. Ir ar rlioc an Conaire-re acáio
Dál Riada Alban agus ulaó, baircniḡ ó léim Con
gCulainn, agus Múrcuiré, amáil aoir an rle ran
rann-ro :

4170

Albanais Riada von ronn,
baircniḡ ó léim Con gCulainn,
Múrcuiré gan aoir a le,
Cmeab an caomh-Conaire.

XLI.

Do gab Art Doimfeair mac Cuinn Céadacatais mic Feir-
limh Reacmair mic Tuatail Teacmair do fiol Éireamóin
4175 nioḡac Étneann veic mbliathna ríeao. Agus ir i ba
baincéile dó .i. Meab leitoeas ingean Conáin Cúalann,
agus ir uaité ainmnighear Ráic Meabba i ocaoid Team-
rac. Ir uime do gairc Art Doimfeair de do bairc nacar
mair do macaib a acar ac Ét féin amáin ó do marbáb
4180 a oiar veairbrácar mar acá Connla agus Cionna lé
heócáio Fionn veairbrácar Cuinn. Oiar iomorra veairb-
rácar do bi as Conn, mar acá eócáio Fionn agus
fiacáio Suighe, agus ir leo do tuiteadur oá brácar
air; gonab oá fairnéir rin acáio an oá rann-ro ar an
4185 reancur :

4190

Oá brácar Cuinn gan coirce,
eócáio Fionn fiacáio Suighe;
Do marbao Connla ir Cionna,
Oá mac Cuinn oá caomhgiolla.
eócáio Fionn ba ruac lé harc,
a haicéle marbta an oá mac;
Art Doimfeair an c-ainn nor gab
O'aitle marbta a oá brácar.

Conaire son of Mogh Lamha, son of Lughaidh Allathach, son of Cairbre Cromcheann, son of Daire Dornmhar, son of Cairbre Fionnmhor, son of Conaire Mor, son of Eidirsceol of the race of Eireamhon, held the sovereignty of Ireland seven years, and fell by Neimhidh, son of Sraibhgheann. This Conaire's mother was Eithne daughter of Lughaidh son of Daire. From this Conaire are descended the Dal Riada of Alba and of Ulster, the Baiscnigh from Leim Chon gCulainn, and the Muscruidhe, as the poet says in this stanza :

The Albanians of Riada from the promontory,
The Baiscnigh from Leim Chon gCulainn,
The Muscruidhe beyond, without reproach,
Sprang from the fair Conaire.

XLI.

Art Aoinfhear son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland thirty years; and his wife was Meadhbh Leithdhearg daughter of Conan Cualann, and from her is called Raith Meadhbha beside Tara. He was called Art Aoinfhear, for of his father's sons he alone survived, as his two brothers, namely, Connla and Crionna were slain by Eochaidh Fionn brother of Conn. For Conn had two brothers, namely, Eochaidh Fionn and Fiachaidh Suighdhe, and by them were slain Art's two brothers; and in testimony of this are these two quatrains from the seanchus :

The two brothers of Conn without faults
Were Eochaidh Fionn and Fiachaidh Suighdhe;
They slew Connla and Crionna,
Conn's two sons, two fair youths;

Art hated Eochaidh Fionn
After the two sons had been slain;
He took the name of Art Aoinfhear
After his two brothers were slain.

Do báodar trá feirdear cloinne ag Conn marí atá ar
 4186 doirfeadar Connla agus Cionna, Maoin Sath agus Sáruit,
 aithil léagtar ran tuain tharab tofac an rann-ro rior:

Eol oam feirdear cloinne Cuinn:
 Maoin Sath Sáruit riol Ólaim;
 Fir fionna calma corp ngeal,
 Connla Cionna ar doirfeadar.

4200

Do marbad aithil duubnamar Connla agus Cionna
 lé heodair fionn agus lé fiadair Suighe. Do pórad
 Sáruit lé Conaire mac Moza Láma agus ruz rí na trí
 Cairbre óo mar atá Cairbre Riofada agus Cairbre
 4205 barcaoin agus Cairbre Múrc. Ir iad rliocht Cairbre Riof-
 ada do éuair i nAlbain agus ir oib ghairmtear Dál
 Riada. Dá mac iomorro do bi ag eodair Muirneamar
 do rliocht Cairbre Riofada mar atá Earc agus Olcu.
 Ar rliocht Earca atáir Dál Riada Alban agus ar rliocht
 4210 Olcon atáir Dál Riada Ulaó ó ráirtear an Rúta. Do
 pórad mar an gcéanna Sath ingean Cuinn lé Maicniad
 mac Luigheac do rliocht Luigheac mic Íota agus ruz rí
 mac doo ar d'ainm Luigair. Mac Con mac Maicniad. Agus
 tar éir báir Maicniad do pórad pé hOirlill Ólom i, agus
 4215 ruz rí naonbar mac doo, mar atá an móirfeirdear do éuit
 i gCac Maige Mucruime, aithil doeir Oirlill Ólom féin ran
 rann-ro:

Mo feact mic do marb mac Con,
 ir truaig mo goil gáibteac gars;
 4220 eogan Dubmeareon moí Corb,
 Luigair eodair Diocorb Tabg,

4220

agus an dá mac pé hOirlill táinig a Cac Maige Mucruime
 mar atá Cormac Car agus Cian. Bior iomorro go rab-
 adar naoi mic téag ag Oirlill Ólom mar atá naonbar pé
 4225 Sath ingean Cuinn agus veicneadar pé mnáib oile; maread

Conn, indeed, had six children, namely, Art Aoinfhear, Connla, and Crionna, Maoin, Sadhbh, and Saruit, as we read in the poem which begins with the following stanza :

I can name Conn's six children :
Maoin, Sadhbh, Saruit, mother of the race of Olom ;
The fair, valiant, bright-skinned men,
Connla, Crionna, Art Aoinfhear.

As we have said, Connla and Crionna were slain by Eochadh Fionn and by Fiachaidh Suighdhe. Saruit was married to Conaire son of Mogh Lamha, and she bore him the three Cairbres, namely, Cairbre Rioghfhada and Cairbre Baschaoín and Cairbre Musc. It was the descendants of Cairbre Rioghfhada who went to Alba ; and it is they who are called Dal Riada. For Eochaidh Muinreamhar, a descendant of Cairbre Rioghfhada, had two sons, namely, Earc and Olchu. From Earc are descended the Dal Riada of Alba, and from Olchu the Dal Riada of Ulster, from whom the Ruta is called. Similarly Sadhbh daughter of Conn was married to Maicniadh son of Lughaidh of the race of Lughaidh, son of Ioth, and she bore him a son called Lughaidh, that is, Mac Con son of Maicniadh. And after the death of Maicniadh she was married to Oilill Olom, and bore him nine sons, namely, the seven who fell in the battle of Magh Muchruimhe, as Oilill Olom himself says in this stanza :

Mac Con has slain my seven sons ;
Pitiful is my bitter, grievous cry,
Eoghan, Dumbhmearchon, Mogh Corb,
Lughaidh, Eochaidh, Diachorb, Tadhg,

and the two sons of Oilill who returned from the Battle of Magh Muchruimhe, namely, Cormac Cas and Cian. Now, although Oilill Olom had nineteen sons, that is nine by Sadhbh daughter of Conn, and ten by other women, still

ní táinigis rliocht áct ar tríúr oíob, aithéil áveir an ríle ran
riann-ro :

naoi mic déag dacta ag an tóinn,
ag Oilill áluinn ólom ;
doineiriar nar éríon cinead ann,
ór ríolad rliocht na raonclann

4230

rá clann do Sáiob ingin Cuinn an tríúr-ro ar a tóinigis
rliocht. An céirfeair oíob Eogan Mór mac Oiliollla do
tuit i gCac Máiige Muíruime lé béinne bhríot mac ríog
4235 bhréatán, agus rá mac don Eogan roin fíacáir Muilleatán
ór ríolad clann Cárreáig agus ríol Súilleabáin go n-a
ngablaib geinealaig; agus rá hi Monca ingean Oil mic
Dá Chreaga an t-riaoi rá máctair oó. Agus ir ag áit Uíreál
ar Siuir rugad é agus do gairtí fíacáir feara rá liad é.
4240 Ionann ionoirro liad agus ríeal oíilí, agus ir oíilí an
rá ríeal tarla oó-ran, mar atá a áctair do marbad. i gCac
Máiige Muíruime go gíot iar n-a geinealaoin i mbrionn,
agus a máctair o' fíagáil báir do láctair iar n-a bhríot;
gonad ve rin do lean fíacáir feara rá liad é. Ag ro mar
4245 áveir Oilill ólom féin ar an ní-re, aithéil léagáir i gCac
Máiige Muíruime :

Dá liad tuit a n-éag
mar don 'rír ríeal móir,
t' áctair ir do máctair,
Ro oóo dácturó bhrón.

4250

t' áctair ir do máctair
Dá móiréad nar ríeít.
Gao an feara i gCac,
marb an dean go bhríot.

4255 Do gairtí fíacáir Muilleatán ve óir ar tcead t'ion-
bair a bhríot, mar áubairt a fearaí an t-riaoi ríe
Monca, rá gcongbad an mac gan bhríot go ceann céirre
n-uair bhríeas go maó rí é ; agus rá mbeiréad don leir
iríot don ríe rin é ná c' bíad áct 'n-a t-riaoi. "Maíreót," ar

only three of them left issue, as the poet says in this stanza :

Nineteen pleasant sons had the chief—
The beauteous Oilill Olom ;
Of one sole trio the race did not decay,
From whom have sprung the progeny of the free-born.

These three who left issue were children of Sadhbh daughter of Conn. The first of them, Eoghan Mor son of Oilill, fell in the Battle of Magh Muchruimhe, by Beinne Briot, son of the king of Britain ; and Fiachaidh Muilleathan, from whom clann Charrthaigh and the tribe of Suilleabhan, with their branches, are sprung, was the son of this Eoghan ; and his mother was Moncha daughter of Dil son of Da Chreaga the druid ; and he was born at Ath Uiseal on the Siuir, and was called Fiachaidh Fear-da-Liach. For *liach* means 'sad event'; and sad were the two events that took place with regard to him, namely, the slaying of his father in the Battle of Magh Muchruimhe very soon after his conception in the womb, and the death of his mother immediately after his birth. Hence the name Fiachaidh Fear-da-Liach clung to him. Thus does Oilill Olom himself refer to this matter as we read in the Battle of Magh Muchruimhe—

A two-fold woe to thee their death
Together, and a great disaster,
Thy father and thy mother—
Grief has overwhelmed thee.

Thy father and thy mother,
Two great permanent losses :
The man in battle was struck down,
Died the wife at thy birth.

Moreover he was called Fiachaidh Muilleathan, because when the time of his birth arrived his grandfather the druid said to Moncha that if she delayed the birth of her son for twenty-four hours, he would be a king ; but if she brought him forth within that time, he would be only a druid.

4260 Monca "i nroíḡ ḡo mbiaḡ mo mac-ra 'n-a riḡ ní bēar é ḡo ceann cēirne n-uairne ríceao áct muna tí ré trém flior." Aḡur leir rin céro ran áct oo bí ar Siuir Láim ré uín a haḡar aḡur ruiḡir ar éloic ann, ḡur an feao cēirne n-uairne ríceao 'n-a ruiḡe ar éloic ann; aḡur i ḡcionn na haimeirne rin
 4265 cáimḡ ar an aḡainn, ḡo ruḡ rí mac aḡur fuair rí féin báir oo láḡair iar n-a bheic. Ir oon mac-ro iaraim oo ḡairḡi fíacáir Muilleaḡan; aḡur ir uime aḡeirḡi Muilleaḡan rir ó mullaḡ leaḡan oo beic aige. Ar mbeic iomorro oa máḡair 'n-a ruiḡe ar an leic ran áct ré huḡt a bheirḡe oo
 4270 leaḡnuḡ baitear an leinḡ i oḡeannḡa na leice ar a raiḡe a máḡair 'n-a ruiḡe ran áct; ḡonaḡ oe rin oo lean fíacáir Muilleaḡan oe.

An oara mac o' Oilill Ólom ar a oḡáimḡ rliocḡ mar aḡá Cormac Car ó oḡaḡḡaoar Oál ḡCar aḡur riol aḡoa
 4275 .i. clann Mic na Mara aḡur riol fíanncúirḡe. Ir aḡ an ḡCormac ḡCar-ro trá oo fáḡaib Oilill Ólom oigheacḡ Muman ḡo bfuair a fíor ḡo raiḡe fíacáir Muilleaḡan ar n-a bheic o' Eoḡan Mór aḡur ar n-a élor rin ir é orouḡaḡ oo rinne an fíairear o' fáḡbáil oa éir féin aḡ Cormac feao
 4280 a ré aḡur a beic aḡ fíacáir Muilleaḡan o' éir báir Cormaic feao a ré rin ariḡ; aḡur mar rin an fíairear oo beic fá feac ḡac ré nḡlún ioir fliocḡ Cormaic Cair aḡur fíacáir Muilleaḡain oo fíor. Aḡur oo cáiteaoar feal ḡlún ar an orouḡaḡ roin i bfiairear Muman.

4285 Oo b'é an Cormac Car-ro mac Oilolla Óluim an cúig-eao ḡairceaoḡac ir fearr oo bí i néirinn 'n-a ré féin. An ceatḡar oile luḡaḡ Láma, fionn mac Cumáil, luḡaḡ Mac Con, Cairbne ḡailin, aḡur Cormac Car an cúig-eao ḡairceaoḡac. Aḡur ní raiḡ aontuine i néirinn ionḡomláinn ré
 4290 haontuine oíob áct iao féin. Ir é an Cormac Car-ro céaoḡuine oo cúir ciorḡáin ar éuaḡaib Muman ar oḡúr.

"Then," said Moncha, "in the hope that my son may become a king, I will not bring him forth for twenty-four hours unless he come through my side." And then she went into the ford of the Siuir that was beside her father's dun, and there sat upon a stone, and remained twenty-four hours seated on the stone. And at the end of that time she came out of the river and gave birth to a son, and she herself died immediately after having brought him forth. It was this son, then, that was called Fiachaidh Muilleathan; and he was called Muilleathan from the crown of his head being broad. For while his mother was sitting on the flag-stone in the ford, on the point of bringing him forth, the child's crown grew broad by the pressure of the flag-stone on which his mother sate in the ford; hence the name Fiachaidh Muilleathan clung to him.

The second son of Oilill Olom who left issue was Cormac Cas, from whom sprang the Dal gCais and siol Aodha, that is, clan Mac na Mara and siol Flannchuidhe. It was to this Cormac Cas that Oilill Olom had left the inheritance of Munster, until he was informed that Fiachaidh Muilleathan had been born to Eoghan Mor; and when he heard this, he directed that the sovereignty be left after him to Cormac during his life, and that it belong after Cormac's death to Fiachaidh Muilleathan during his life; and in this way that the sovereignty belong alternately in each succeeding reign to the descendants of Cormac Cas and those of Fiachaidh Muilleathan for ever. And for some generations they held the sovereignty of Munster according to this arrangement.

This Cormac Cas son of Oilill Olom was the fifth best champion in Ireland in his own time; the other four were Lughaidh Lamha, Fionn son of Cumhall, Lughaidh Mac Con, Cairbre Gailin, the fifth champion being Cormac Cas; and there was no one in Ireland fit to fight with any of them outside of their own number. This Cormac Cas was the first to impose a rent-tax on the districts of Munster. He gave in one

Ír é tuḡ naoi n-uinge aḡur cúig céad uinge o'airḡeao
 i n-aon ló o'éisḡrḡ aḡur o'llamḡaib tḡé n-a molaó. Ír é
 tuḡ tḡíocá tḡeac á bḡeatain oia maib i loingear aḡ
 4295 iomluao cogair for laigḡib; ḡur ḡiallḡao laigḡin oó.

An tḡear mac o'Oilill ar a oḡáinḡ flioó .i. Cian. Ír
 ar flioó an Céin rin atá Ó Cearḡaill aḡur Ó Meacair
 Ó heaópa aḡur Ó ḡaópa aḡur Ó Caḡaraiḡ aḡur Ó Con-
 cḡbair Ciannacḡa.

4300 Ír é Oilill Ólom céirḡi ainmḡiḡḡear ran Réim Riḡḡuróe
 oar ḡab realḡ fḡaitear oá cúigḡao Mumān oo fíol Éibḡ.
 Tḡi bliacḡa fḡeao oo bi Oilill i bḡaitear Mumān. Óir
 pul oo oibḡ Oilill Mac Con oo báoar oá flioó i ḡceannar
 Mumān mar atá flioó Oáirine oo flioó Luigḡeac mac
 4305 íocá ó oḡáinḡ Mac Con aḡur flioó Deirḡtine oo fíol
 Éibḡ ó oḡáinḡ Oilill Ólom. Aḡur an tan oo bioó ríocḡcḡ
 Mumān aḡ flioó Oáirine oo bioó bḡeiteamḡar aḡur cáin-
 irḡeacḡ aḡ flioó Deirḡtine, aḡur an tan oo bioó flioó
 Deirḡtine i bḡaitear oo bioó an ní céacḡa aḡ flioó
 4310 Oáirine, ḡo nḡeacair Mac Con ear bḡeiteamḡar Oilolla
 Óluim amail ír ionḡuigḡe ar an ní acḡarām 'n-ar noiaró.
 Mar oo opuigḡ Oilill oó ḡan páirḡ Neimḡ mic Spairḡḡinn
 oo ḡábail i ḡcoinne eoḡain mic Oilolla á bḡácar fḡin aḡur
 na oḡrḡ ḡCairḡḡe; aḡur ionnḡ ḡurab móirḡ oo cuigḡrḡe
 4315 fát ionnḡarḡa Mic Con cuirḡeao ríor annḡ an ní oá
 oḡáinḡ Mac Con oo acḡarann á héirinn, mar atá cuicḡ
 Ainḡcél mic Deirḡill oo bi i bḡocair Neimḡ mic Spairḡḡinn,
 aḡur ír leir oo marḡao Conair mac Moḡa Láma aḡ corḡam
 Éireann oo Neimḡ, aḡur ír oo biḡin Ainḡcél oo marḡarḡo
 4320 na tḡi Cairḡḡe. Neimḡ mac Spairḡḡinn fear á mácar fḡin
 Sáruic inḡean Cúinn. Óir ír é Neimḡ oo marḡ Conair fá

day nine ounces and five hundred ounces of silver to bards and learned men for praising him. He brought thirty preys from Britain when he was in exile, stirring up war against the Leinstermen ; and the Leinstermen submitted to him.

The third son of Oilill who left issue was Cian. From this Cian are descended O Cearbhaill and O Meaghair, O hEadhra and O Gadhra and O Cathasaigh and O Conchubhar of Ciannachta.

Oilill Olom was the first king of the race of Eibhear who is named in the Reim Rioghruidhe as having held the sovereignties of the two provinces of Munster. Oilill held the sovereignty of Munster twenty-three years. For before Oilill banished Mac Con there were two races holding sway over Munster, namely, the descendants of Dairine of the race of Lughaidh son of Ioth, from whom sprang Mac Con, and the descendants of Deirgthine of the race of Eibhear, from whom sprang Oilill Olom. And whenever the sovereignty of Munster was held by the descendants of Dairine, the brehonship and tanistship were held by the descendants of Deirgthine ; and when the descendants of Deirgthine held supreme power, the descendants of Dairine held the other offices, until Mac Con transgressed the command of Oilill Olom, as may be understood from what we are about to say. For Oilill ordered him not to take sides with Neimhidh son of Sraibhgeann against Eoghan son of Oilill, his own kinsman, and the three Cairbres. And in order that the cause of Mac Con's banishment may be better understood, I shall set down here the event that led to Mac Con's expulsion from Ireland, namely, the fall of Aingceal son of Deigheall, who was with Neimhidh son of Sraibhgeann ; and by Neimhidh, in his struggle for the possession of Ireland, Conaire son of Mogh Lamha was slain ; and it was because of Aingceal that the three Cairbres slew Neimhidh son of Sraibhgeann, the husband of their own mother, Saruit daughter of Conn. For it was Neimhidh who

haḋair vóib. *Tarlaodar trío rin tri mic Conaire. i bfoḋair
Airt mic Cuinn.

Téio Cairbhe Riada von Mumain go teac Neimíó
4326 aḡur Sáruíoe ingine Cuinn a máḋar féin, óir ir aḡ
Neimíó vo bi ri pórtá o'éir Conaire mic Moḡa Láma, aḡur
carla aingcéal i ucis Neimíó an trác roin; aḡur ir
amlaíó vo bi aḡur ḡleacuíoe tréinḡir oar b'ainm Oarḡaḋa
'n-a foḋair ann, aḡur ḡac oionḡ aḡaicníó cigeaḋ go teac
4330 Neimíó fá héizean o'ḡior viod vól vo ḡleic ré Oarḡaḋa
aḡur ar mbeíḋ vo Cairbhe Riada aḡ teacḋ o'ḡior a máḋar
go teac Neimíó vo cúaíó vo ḡleic ré Oarḡaḋa, aḡur
buailir ar ríogcoine an cige é, ḡur marḋaḋ leir amlaíó
rin é. Aḡur leir rin cillir go Teamraíḡ aḡur ar'noḋaḋ
4336 a óal o'Art Doineḡar aouḋairt Art ḡur ríata an coirc
ré noeaḋaíó ríar ané aḡur cigeaḋḋ aḡiar aḡiú, ḡonaḋ oe
rin aoeaḡar Cairbhe Riada rir.

Ar n-a élor von oá Cairbhe oile mar aḋá Cairbhe
Múrc aḡur Cairbhe ḡarḋaoin aingcéal ré raibe a bḡala
4340 féin vo beíḋ i ucis Neimíó ir eaḋ a ouḋraodar "Ir roirbe
rin ioná vól i mḡreacḡaíḋ oá éoraíḋeaḋ." Aḡur leir rin
criallaio na tri Cairbhe von Mumain go bḡuirinn laoc
'n-a bfoḋair aḡur mar ríangḡaḋar go teac eoḡain móir
mic Oiliolla Óluim téio eoḡan aḡur iao féin i ḡcoinne
4346 Neimíó aḡur cis Neimíó aḡur Mac Con 'n-a foḋair aḡur
ḡearḋar caḋ ḡeaḋraḋ eaḋorḡa ann. ḡonaḡ Cairbhe Múrc
Mac Con ran éaḋ roin, aḡur marḋḋar aingcéal ann, aḡur
ceitir Neimíó go ríainḡ mar a raibe Sáruí. "Comairece,
a máca," ar ri, aḡ leaḋaḋ a lám cimceall Neimíó. "ḋiaíó
4350 comairece aḡ a bḡuil ioir vo oá lám oe," ar Cairbhe Múrc,
aḡur leir rin cuḡ beím oó ḡur bean a éeann oe, aḡur cuḡ
an oara beím lér bean a coḡa oe. "Ir áirc móir rin a

slew Conaire, their father. On account of this Conaire's three sons were with Art son of Conn.

Cairbre Riada went to Munster, to the house of Neimhidh and Saruit daughter of Conn, his own mother, for she married Neimhidh after Conaire son of Mogh Lamha, and Aingceal happened to be in Neimhidh's house at that time; and there was a strong wrestler there with him, called Dartadha, and whenever a party who were not known came to the house of Neimhidh, one of their men was forced to engage in wrestling with Dartadha. And as Cairbre Riada was going to the house of Neimhidh to visit his mother, he engaged in wrestling with Dartadha, and laid him on the great caldron of the house, and thus he slew him. Thereupon he returned to Tara; and on his relating his adventure to Art Aoinfhear, Art said that it was on a quick errand that he went westward yesterday, seeing that he returned eastward to-day, and hence he is called Cairbre Riada.

When the other two Cairbres, namely, Cairbre Musc and Cairbre Baschaoin, heard that Aingceal, with whom they were at enmity, was at the house of Neimhidh, they exclaimed, "That is pleasanter than to pursue him to Britain." And upon this the three Cairbres set out for Munster with a company of warriors; and when they came to the house of Eoghan Mor son of Oilill Olom, Eoghan and themselves marched against Neimhidh, and Neimhidh approached in the company of Mac Con, and the Battle of Feabhra then took place between them. Cairbre Musc wounded Mac Con in that battle, and Aingceal was slain there, and Neimhidh fled till he came to where Saruit was. "Protection, O my sons," said Saruit, extending her arms round Neimhidh. "As much of him as is within thy arms will be protected," said Cairbre Musc; and forthwith he dealt him a blow that cut off his head, and dealt him a second blow by which he cut off his legs. "That is a great disgrace,

“Cairbhre,” ar fi. “Sonad ve do lean Cairbhre Múrc ve .i. mó
 a áirc ionaid a bhráithre, óir ir é do marb fear a mádar.

- 4366 Sonad tré ceangal commbáide do Mac Con mé Neimh
 mac Spaidginn, agus tré cúir i scoinne Eogain Móir agus a
 bhráithreac mar atá na trí Cairbhre, do hionnardaó lé
 hOirlill a héirinn é, go raibfeal ar veoraidéac; agus mé
 linn a veoraidéacra do rinne rannra agus caraid oó féin,
 4369 go dtáinig féin agus béinne brios mac rios na bheacaine
 Móire agus iomao eacraann oile leo i néirinn gur
 fógraodar cat ar Art doirfeair fi éireann tré beir ag
 nearcuagó lé hOirlill Ólom, gur commórad Cat Maige
 Mucruime eacorra mar a dtáinig Art go lion a fluaḡ
 4368 agus naoi mic Oiliolla go raac gcacaid Muman mar don
 riu do congnaim lé hArt, agus Mac Con go n-a allmuraicid
 von leit oile ’n-a n-agaio, gur fearad Cat Maige Mucruime
 eacorra, gur bpiread o’Art ir oá fluaḡ, agus gur marbad
 Art do lámh an tréimhlió luḡaio láma brácair Oiliolla
 4370 Óluim do bi ag congnaim lé Mac Con; agus do tuiteadar
 móirfeirfeair do éloinn Oiliolla Óluim ann.

Don gur fá hainm ar oúr o’Oirlill Ólom agus ir uime
 cuagó Oirlill Ólom air, feir do rinne ré mé hÁine ingin
 Eogabail agus ar mbeir ’n-a coolaó i bpoáir Oiliolla ói
 4375 do éreim fi a cluair ó n-a ceann i noioḡail a héirniḡte agus
 a hacar do marbad oó. Sonad trío rin ḡairteair Oirlill
 Ólom .i. cluarlom de. Ir uime fóir ḡairteair Oirlill de: ionann
 iomorro Oirlill agus oir oll .i. aiteir móir, agus carladar
 trí aiteir ainmeaca o’Oirlill do lean ve go báir, mar atá
 4380 a beir cluarlom oó agus a déad do dubad agus a anál
 do beir bréan. Ir amlaio táinig rin, iar gcaill a cluair
 lé hÁine, amail aoubnamar, do ḡad fearḡ é, agus leir rin
 cuḡ rátaó pleiḡe tré Áine go calmáin go ocarla rin na
 pleiḡe i gcloic gur fadaó i, agus cuirir feirean fá n-a

O Cairbre," said she ; and hence he used to be called Cairbre Musc, that is, greater his disgrace than that of his brethren, for it was he who slew his mother's husband.

And on account of Mac Con's forming an alliance of friendship with Neimhidh son of Sraibhgheann, and because of his opposing Eoghan Mor and his kinsmen, namely, the three Cairbres, he was banished out of Ireland by Oilill, and was for a time in exile ; and in the course of his exile he gained supporters and made friends for himself, so that himself and Beinne Briot, son of the king of Great Britain, and many other foreigners with them, came to Ireland and declared war on Art Aoinfhear king of Ireland, because of his having helped Oilill Olom ; and the Battle of Magh Muchruimhe was arranged between them, to which Art came with all his host and the nine sons of Oilill with the seven battalions of Munster to help Art, while Mac Con with his foreigners were against them on the other side ; and the Battle of Magh Muchruimhe was fought between them, and Art and his host were beaten, and Art himself slain by the hand of the champion Lughaidh Lamha, kinsman of Oilill Olom, who was taking part with Mac Con ; and seven of the children of Oilill Olom fell there.

Oilill Olom's first name was Aonghus, and he was called Oilill Olom because he had intercourse with Aine daughter of Eoghabhal, and as she slept with Oilill she bit his ear off his head in retribution for his rape of her and for his having slain her father. Hence he was called Oilill Olom, that is ear-cropped. He was called Oilill also, because Oilill is the same as *oil oll*, 'a great blemish' ; and he had three deforming blemishes which clung to him till death, namely, he was ear-cropped, his teeth had become black, and his breath was foul, which blemishes he thus came by : when he had lost his ear through, the means of Aine, as we had said, he got enraged, and forthwith he drove his spear through her body into the earth, and the point of the spear struck against a

4385 óéao da oíorǵaó an rínn, aḡur céio, an neim̃ oo bí i rínn
 na fíeig̃e 'n-a óéao ḡur oubaó oo láḡair i, aḡur ḡur fár
 bḡeant̃ar anáile ar rínn oo oo leaḡ oe ḡo báḡ tré coill na
 oḡr̃i nḡear oo bí ar an fíeig̃ rínn, maḡ aḡá ḡan a rínn oo
 cúḡ i ḡcloic̃, ḡan a rínn oo cúḡ fá óéao, aḡur ḡan baínéac̃t̃
 4390 oo óéanaḡ lé; ḡona ó na ḡearaib̃ rínn oo coill caḡlaḡar
 na haic̃ire réaḡr̃aíḡte óó, aḡur ḡuraḡb̃ ó n-a haic̃ir̃b̃ móḡa
 roin aouḡraḡ Oiliill .i. oil oll .i. aic̃ir̃ moḡ r̃ur maḡ roḡ-
 ainm̃. Aḡur iḡ i ḡCaḡ Maig̃e Muḡr̃uime oo maḡbaó aḡc̃
 aoinḡear.

XLII.

4395 Oo ḡaḡ luḡaíḡ .i. Mac Con mic Maic̃naḡ mic Luig̃óeac̃
 mic Oáire mic F̃ir̃ uillne mic Éaḡbuilḡ mic Oáire mic
 Sioc̃builḡ mic F̃ir̃ uillne mic Oeaḡaḡr̃aig̃ mic Oeaḡaíḡ
 Oeirḡ mic Oeirḡḡc̃ine mic Nuab̃ac̃ aḡirḡc̃iḡ mic Luḡḡaire mic
 Loḡa f̃er̃óliḡ mic Éḡeaḡóin mic Éaḡamaḡ mic ḡoḡamaḡ
 4400 mic Sin mic Maic̃r̃in mic Loḡa mic Éaḡamaḡ mic Máil mic
 Luig̃óeac̃ mic Íoḡa mic Oḡeoḡaḡn r̃ioḡac̃t̃ Éḡeaḡn veic̃
 mbliab̃na f̃iceao. Iḡ i Saḡb̃ inḡean Cúinn fá máḡair oo
 Mac Con aḡaíl aouḡraḡmaḡ roḡainm̃. Iḡ uime oo ḡair̃c̃i
 Mac Con oo luḡaíḡ mac Maic̃naḡ .i. cú oo bí aḡ Oiliill
 4405 Ólom da nḡair̃c̃i Éalóir̃ Oeairḡ, aḡur an caḡ oo bí Mac
 Con 'n-a naor̃óin i oḡiḡ Oiliolla oo c̃r̃iallaḡ an leaḡb̃ ar
 a láḡaib̃ o'ionnḡuig̃e na con aḡur oo ḡlaḡaó an cú 'n-a
 ḡloḡain é aḡur nioḡ réaḡaḡ a c̃earaḡḡaḡn ḡan caac̃t̃ 'n-a
 oáil oo ḡnác̃t̃, ḡonaḡ uime rínn ḡo ḡair̃meaḡ Mac Con oe.

4410 Ar nḡaḡaíl aḡraac̃ḡair oo Mac Con aḡur iar̃ oḡeaḡt̃
 ó n-a oḡeḡaíḡeac̃t̃ aḡur iar̃ ḡc̃ur̃ Caḡa Maig̃e Muḡr̃uime
 aḡaíl aouḡraḡmaḡ c̃uar̃ aḡ c̃r̃aḡḡaḡ ar̃ aḡc̃ aoinḡear, oo

stone and got bent, and he put the point between his teeth to straighten it, and the venom of the spear's point got into his teeth and blackened them at once, and thence foulness of breath came upon him, which clung to him till death, for he had violated the three geasa that were upon that spear, namely, not to allow its point to come against a stone, not to put its point between the teeth, and not to slay a woman with it. And it was from the violation of these geasa that the forementioned blemishes came upon him, and it was from these great blemishes that he was called Oilill—that is, *oil oll*, or great blemish. And Art Aoinfhear was slain in the Battle of Magh Muchruimhe.

XLII.

Lughaidh, that is, Mac Con son of Maicniadh, son of Lughaidh, son of Daire, son of Fear Uillne, son of Eadbholg, son of Daire, son of Siobhbolg, son of Fear Uillne, son of Deaghamhrach, son of Deaghaidh Dearg, son of Deirgthine, son of Nuadha Airgtheach, son of Luchtaire, son of Logha Feidhlioch, son of Eireamhon, son of Eadaman, son of Gosaman, son of Sin, son of Maitsin, son of Logha, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland thirty years. Sadhbh daughter of Conn was Mac Con's mother, as we have said above. Lughaidh son of Maicniadh was called Mac Con because Oilill Olum had a hound called Eloir Dhearg, and when Mac Con was an infant in the house of Oilill, the child used to creep on his hands to the hound, and the hound used to take him to her belly, and he could not be prevented from going constantly to visit her, whence he was called Mac Con.

When Mac Con had become powerful and had returned from his exile, and had fought the Battle of Magh Muchruimhe, as we have said above in treating of Art

bean flaitear éireann amac ré haoimfeadthain, a sur do
 dothuig triócas bliadan é, amail léagtar ran uadain uarab
 4418 torac: Cnuca cnoc ór cionn liéire. As ro mar a veir ran
 dá rann-ro:

Ré feadé láitib, lié nac gan,
 Do gab luairb iac néireann;
 Tainis da rige neartchuir
 4420 Tát éireann ré haoimfeadthain.

Triócas bliadan gan mine,
 Do mac Con i n-airrigh;
 Nó go uoréair an cur car,
 Gan léan for a aineadair.

4426 An Mac Con-ro ar a bfuilmio as triáctad, ní do flióct
 éanna muncáoin do fíol éidib é, mar a veir an uadain
 uarab torac, Conaire caom clámhain Cuinn, acé do flióct
 luigdeac mic íota mic bneogain. Fá clann iomorro dá
 dearbhrácar luairb mac íota mic bneogain a sur mílú
 4430 Earráinne, dá ngairtí Galam, mac bile mic bneogain, ionnur
 tar ceann gurab o'fine Gaedil flióct luairb mic íota,
 nac do clannuib míleab iad acé cómmbráitire dóib amail
 a veir an file as laðairt ar trí aicmeabáib do flióct
 luigdeac mic íota ran rann-ro:

4435

Ó Cobéais na gcorn b'leab-óil,
 Ó fíoinn aroa, ó héoirreoir;
 Triar nac facar fáb a rean,
 Triar nac do macaib míleab.

As ro fór cuir do na fíoinnib aile tainis ó luairb mac
 4440 íota, mar acá ó laogaire Ruir, ó báire Arann i Rinn
 muinntire báire i gCairbreacáib i' Ó Cuinnín i' Mac Ailin i
 nAibain tainis ar flióct fáctáib Canann mac Mic Con mic
 Maicniab. I' é an Mac Con-ro an trear ní do flióct
 luigdeac mic íota do gab ceannar éireann. An céirí

Aoinfhear, he obtained for himself the sovereignty of Ireland in a single week, and kept it for thirty years, as we read in the poem which begins "Cnucha, a hill over Lithfe." It thus speaks in these two stanzas :

In the space of seven days, no slight cause of joy,
Lughaidh became ruler of the land of Erin ;
He came to his strong kingdom
The ruler of Erin in one week.

Thirty years without flagging
Was Mac Con in supreme sovereignty,
Till the nimble champion fell
With his supremacy unimpaired.

This Mac Con of whom we are treating was not of the descendants of Eanna Munchaoin of the race of Eibhear, as is stated in the poem which begins "Fair Conaire, son-in-law of Conn," but of the race of Lughaidh son of Ioth, son of Breoghan. Now Lughaidh son of Ioth, son of Breoghan, and Milidh of Spain, who is called Golamh son of Milidh, son of Breoghan, were sons of two brothers, so that, though the descendants of Lughaidh son of Ioth are of the race of Gaedheal, still they are not of the progeny of Milidh, but only kinsmen to them, as the poet says, speaking of three branches of the descendants of Lughaidh son of Ioth in this stanza :

O Cobhthaigh of the feast-serving goblets,
O Floinn of Ard, O hEidirsceoil,
A trio who traced not the genealogy of their ancestors (f),
A trio not sprung from the sons of Milidh.

Here follow some of the other families who sprang from Lughaidh son of Ioth, namely, O Laoghaire of Ros, O Baire of Ara in Rinn Muinntire Baire in Cairbreacha, and O Cuirnin and Mac Ailin in Alba, who was descended from Fathadh Canann son of Mac Con, son of Maicniadh. This Mac Con was the third king of the race of Lughaidh son of Ioth who held the sovereignty of Ireland. The first of these kings was

4445 óioð .i. Eoðair éadgótac mac Dáire mic Congail mic
Eadamaín mic Máil mic Luigðeac mic Íota mic Bneogáin
vo ðab ceannar Éireann ceitíre bliathna, gur éuit le
Ceapmna mic Eibric; an tairé fear Eoðair Aptac mac Finn
mic Oiliolla vo ðab ceannar Éireann naoi mbliathna gur
4460 éuit le Fionn mac Bpáca; an tcear fear vo flioct Luigðeac
mic Íota vo bí i bflaitéar an Mac Con-ro ar a bfuilmio
as labhairt aoir; gonað dá tcearbuðab rin atá an rann-
ro ar an reancur:

4455 Cní níg ó mac Íota aro
 Dá Eoðair luðair lánghar;
 noða gníomhac nac líot linn
 mar vo oíoglab íot aoirinn.

Ír é Feircear mac Comáin Éigear ar fopáileam Córmaic
mic Airc vo marb Mac Con leir an nsa da ngaircí ringcne
4480 asur a óruim ré cairte cloice ar Sorc an Óir Láim ré
Deargraic i Maig Feimean von leit éar o'ac na gCarbad
asur é as bronnac óir asur aircio o'éisrib asur o'llam-
naib ann. Ar n-a élor rin o'feircear mac Comáin Éigear
asur é 'n-a cómhuidé i naro na nSeimleac ré raíótear
4485 an Cnocac aniu cig ran cómháil i mearc cáic asur an
ringcne leir. Asur iar noctain vo látear Míic Con oó, tug
rácað von tcleig rin crio i tceannta an cairte ré raide a
óruim gur éasab Mac Con vo látear ve rin. Sorc an
Óir gairtear von Maig ar ar marbad Mac Con ón am
4470 roin ale ó n-ar bronnac o'ór lair-rean o'éisrib asur
o'llamnaib ann. Ír é rác rá tcaimig Mac Con von
Míumáin vo bñig gur cairngiurro a óraoite oó nac
mairéac i bflaitéar Éireann leitbliathain muna bñasbad
Teamair. Uime rin cáimig o'iarraib cómháide ar a
4475 bñaitérib .i. flioct Oiliolla Óluim; gídeac vo cuimngéadar
an tceanfala oó, mar atá marbad Eogáin Móir asur a

Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, who held the sovereignty of Ireland four years till he fell by Cearmna son of Eibric; the second was Eochaidh Aphthach son of Fionn, son of Oilill, who held the sovereignty of Ireland nine years, when he fell by Fionn son of Bratha; the third of the race of Lughaidh son of Ioth who held the sovereignty was this Mac Con of whom we are now speaking. And it is in testimony of this that we have this stanza from the seanchus:

Three kings sprung from the proud son of Ioth,
Two Eochaidhs, the ferocious Lughaidh,
It is not a deed that displeases us,
The way in which pleasant Ioth was avenged.

Feircheas son of Coman Eigeas, at the command of Cormac son of Art, slew, with the spear called ringcne, Mac Con, as he stood with his back against a pillar-stone at Gort-an-oir, beside Deargraith in Magh Feimhean, to the west of Ath na gCarbad, while he was there distributing gold and silver to bards and ollamhs. When Feircheas son of Coman Eigeas, who resided at Ard na nGeimhleach, which is now called An Chnocach, he came to the meeting among the rest, having the ringcne; and when he had come into the presence of Mac Con, he drove that spear through him into the pillar-stone against which his back rested, and this caused his death without delay. From that time to this the plain on which Mac Con was slain is called Gort-an-Oir, from the quantity of gold he there bestowed on bards and ollamhs. The reason why Mac Con came to Munster was that his druids foretold to him that he would not live half a year on the throne of Ireland unless he left Tara. Hence he came to Munster, to seek the aid of his kinsmen—that is, the descendants of Oilill Olom; but they remembered their old grudge against him, namely, that he had slain Eoghan Mor and his kinsmen in the Battle of Magh Muchruimhe. And

briáithead 1 gCac Maige Muéruime. Agus ir ve rin cáimig
a beic ag cillead go laighnib an can oo marbad é.

Do gab Feargus Dubdheadac mac Fionncada mic
4480 Ogamain mic Fiaccac Finn mic Dáine mic Ulútaig mic
Deicrin mic Eocac mic Sin mic Roirin mic Triuin mic Ro-
triuin mic Airnoil mic Maine mic Forga mic Fearadag mic
Oiliolla éarann mic Fiaccac Fir Mara mic Dongura Tuirbig
Teamrac oo riol éireamóin riožad éireann doin bliadain
4485 amáin. Ir uime oo gairci Feargus Dubdheadac ve .i. dá
véad móra úda oo bí aige. Ir é an Feargus-ro cáimig
rá brágaio Cormaic mic Airt 1 bplaitear éireann iar
n-ionnarbad Cormaic lé hullcaib 1 gConnactaib iar
mbreit a giall agus iar nveanam na pleide dóib oo Cormac
4490 1 otuairceart Maige bhead mar a otug siolla rioz ulaó
an coinneal rá folc Cormaic gur loirc go mór é.

Tri mic iomorro Fionncada mic Ogamain mic Fiaccac
Finn .i. Feargus Dubdheadac Feargus Cairfiacac ir Fear-
gus fuilcleabair oo imir an t-anforlann-ro ar Cormac;
4495 agus céio Cormac o'airraio conganca ar Taó mac Céin
oo bí neartmar an triac roin 1 nélib. Ir ead aubairc
Taó gur go otuibrad conganm oo dá bfuigead fearann
uaid. "Do-bear uirt," ar Cormac, "a otimceallair oo
carbad oo Maig bhead ran ló iar mbriead caea ar na tri
4500 Fearguraib." "Maread," ar Taó, "braitim-re uirt cá
bfuigbir an triénmilió lugaio láma brátair mo feanatar,
agus dá otugair ran eac é ir cormail go muirbrió pé
na tri Feargus, agus ir é áit 1 n-a bfuigfir é 1 neatar-
laig láim pé Siab gCnoc. Triallair Cormac leir rin go
4505 heatarlaig mar a bfuair lugaio láma 1 brianboic 'n-a
luige. Cuirir Cormac a ga trér an brianboic agus gonair
lugaio 'n-a bpuim. "Cia gonar mé?" ar lugaio. "Cormac

it thus happened that he was returning to Leinster when he was slain.

Fearghus Duibhdheadach son of Fionnchaidh, son of Oghaman, son of Fiatach Fionn, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland a single year. He was called Fearghus Duibhdheadach, as he had two large black teeth. This Fearghus came inside Cormac son of Art in the sovereignty of Ireland, when Cormac was expelled by the Ultonians to Connaught, after they had taken his hostages, and he had made the feast for them in the north of Magh Breagh, whereat an attendant on the king of Ulster held a lighted candle to Cormac's hair, and scorched him severely.

Now, it was the three sons of Fionnchaidh son of Oghaman, son of Fiatach Fionn, namely, Fearghus Duibhdheadach, Fearghus Caisfhiachlach, and Fearghus Fuitleabh-air, who committed this outrage on Cormac; and Cormac went to ask the help of Tadhg son of Cian, who was powerful in Eile at that time. Tadhg said to him that he would give his help if he got territory from him. "I will give thee," said Cormac, "as much of Magh Breagh as thou canst go round with thy chariot on the day on which thou shalt have overcome the three Fearghuses in battle." "Then," said Tadhg, "I can tell you where you will find the champion, Lughaidh Lamha, my grandfather's brother, who, if you bring him to the battle, will in all likelihood slay the three Fearghuses; and the place where you will find him is in Eatharlach beside Sliabh gCrot. Upon this Cormac set out for Eatharlach, where he found Lughaidh Lamha lying down in a hunting-booth. Cormac stuck his javelin through the hunting-booth and wounded Lughaidh in the back. "Who

mac Airt," ar ré. "Maid fuairear mife do goin," ar
 luḡair, "óir ir mé do mairb t'áitir .i. Airt doinnfeair."
 4510 "Éiric dam ann," ar Cormac. "Ceann ríog i gcat óuit,"
 ar luḡair. "Maread," ar Cormac, "cabaire ceann ríog
 ulaó .i. fearḡur Dubdóeasac óam atá ag cur im aḡair
 féin fá flaitear éireann." "Do-ḡeabair rin," ar luḡair.
 Leir rin triallair go Taḡ mac Céin i nÉilb aḡur ḡluair-
 4515 io féin aḡur Taḡ go lion a rluas go bhuḡ mic an óis
 i ḡCrimnna Cinn Comair mar ar commórad Cat Crimnna
 ioir Cormac aḡur ná tri fearḡura.

Do bi fóir fáit oile ag Taḡ mac Céin fá óul i n-aḡair
 ulaó, do bhríḡ gurab é an fearḡur Dubdóeasac-ro do
 4520 mairb a áitir i ḡCat Samna. ḡrdead nior léis Taḡ
 Cormac ran áit, áit do fáḡair ar énoc ar cúl an áta é
 aḡur ḡiolla 'n-a focair ann. Tuḡ iomorro Taḡ aḡur
 luḡair lámha aḡair ar na tri fearḡuraib go n-a rluas,
 gur éit fearḡur fuileabair lé lúḡair lámha, gur bean
 4525 an ceann oe, aḡur triallair gur an óulais 'n-ar raiḡe
 Cormac rir an ḡceann. Ir ead iomorro do rinne Cormac
 ré huét áic do óul ran áit éasac Deilionn Orúit, a
 ḡiolla, do cur uime féin aḡur a éasac-ran ar an ḡiolla;
 óir fá veair leir an tan do fárrad lonn laoid luḡeasac
 4530 aḡur do-ḡeabad conrad cata é, nar d'iontaobta do neac é.

Óála luḡeasac cig leir an ḡceann do bi aise do láitir
 an ḡiolla do bi i rioct Cormaic aḡur riarruḡir oe nar
 d'é rin ceann fearḡura Dubdóeasac. "Ní hé," ar an
 ḡiolla, "áit ceann a bhrátar." Leir rin céir luḡair rán
 4535 ḡcat air aḡur beanair a ceann ó' fearḡur Cairriacac
 aḡur cig 'n-a lámh gur an óulais i raiḡe an ḡiolla i
 rioct Cormaic é. "An é ro ceann ríog ulaó?" ar luḡair.

wounds me?" asked Lughaidh. "Cormac son of Art," replied the other. "It is well thou didst wound me," said Lughaidh, "for it was I who slew thy father, that is, Art Aoinfhear." "Give me an eric for him," said Cormac. "A king's head in battle for thee," said Lughaidh. "Then," said Cormac, "give me the head of the king of Ulster, namely, Fearghus Duibhdheadach, who is coming between me and the sovereignty of Ireland." "It shall be given thee," said Lughaidh. Upon this Cormac proceeded to Eile to Tadhg son of Cian, and himself and Tadhg marched with their full forces to Brugh-Mic-an-Oigh at Crionna Chinn Chomair, where the Battle of Crionna was convened between Cormac and the three Fearghuses.

Tadhg had, moreover, another reason for going against Ulster, as it was this Fearghus Duibhdheadach who slew his father in the Battle of Samhain. But Tadhg did not permit Cormac to go into the battle, but left him on a hill to the rear of the battle, and an attendant with him there. Now, Tadhg and Lughaidh Lamha attacked the three Fearghuses and their host; and Lughaidh Lamha slew Fearghus Fuiltleabhair and beheaded him, and took the head to the hill on which Cormac was. Now, Cormac, when all were on the point of going to the battle, clothed himself in the garments of Deilionn Druit, his attendant, and put his own clothes on the attendant; for he was certain that when his warrior frenzy should come upon Lughaidh, and when the rage of battle should seize him, he could not be trusted by anyone.

As to Lughaidh, he came with the head which he had into the presence of the attendant who was disguised as Cormac, and asked him whether that was not the head of Fearghus Duibhdheadach. "It is not," said the attendant; "it is the head of his brother." Upon this Lughaidh went into the battle again, and cut off the head of Fearghus Caisfhiachlach, and took it in his hand to the hill on which was the attendant disguised as Cormac. "Is this the head of the king of Ulster?" asked

"Ní hé," ar an gíolla, "ádt ceann a b'áit ar oile." Céir an tsear feadt fán gcat go tuc ceann feargura Duib-
 4540 óéavaiḡ leir, aḡur vo fiaḡuiḡ an céavna von ngiolla.
 Do f'neagair an gíolla aḡur avubairc gur b'é ceann ríog
 ulaó é. leir rin tuc luḡaió uráir von céann von gíolla
 gur buail 'n-a b'ollaó é, gur éas an gíolla vo láḡair;
 aḡur céir luḡaió féin i néall iar t'péigean iomaó folá
 4545 óó t'pé lionḡair a chéadt.

Dála tairḡ mic Céin vo éur an b'iread ar rluag ulaó
 ionnur go tuc feadt maómanna orra ran ló gcatona ó
 éirionna go glair neara i t'caoir éirionna inearclainn,
 amail avoir flannagán file ran rann-ro ríor:

4550

Taḡ mac Céin éur i ráit éirí,
 Ro b'ir feadt gcat i n-aonló,
 For ullḡaió go rionna féin
 ó áé éirionna go haro-Céin.

Céir Taḡ iar rin 'n-a éarvad aḡur t'pé chéadt ó éirí
 4555 r'leagair air; aḡur avubairc r' n-a gíolla an éarvad vo
 óirḡad ó'ionnuiḡ na Teamrac go tucad m'ir Teamrac
 von leir i'cig vo éiméall a éarvad an lá rin. T'iall-
 aio go r'émóiréad rompa aḡur Taḡ aḡ vol i néall go
 minic ó t'péigean folá ar a chéadtair; aḡur ar roctain
 4560 láim lé hác Cliaé vóir vo fiaḡuiḡ Taḡ von gíolla an
 tucavair Teamair leo ran éiméall rin. "Ní éugamar,"
 ar an gíolla. leir rin buailḡair aḡur marbḡair lé Taḡ
 é; aḡur iar marbḡad an gíolla cig Cormac mac Airc vo
 láḡair, aḡur mar vo éonḡair na t'pé chéadt móra vo bí ar
 4565 Taḡ tuc ar an liaiḡ vo bí 'n-a foḡair v'ar éirionna vo éur
 i g'péadt vo chéadtair Taḡ, aḡur vóir beo i g'péadt
 oile, aḡur r'olb vo rin ḡai ran tsear chéadt, aḡur
 cneavḡad tar ḡoir vo ééanm orra ionnur go raibe
 Taḡ fead bliadna va bícin rin i r'irḡiḡ, go n'eadair
 4570 luḡaió lámna von m'umain ar ceann an cáit'leag. Táinig
 an liaiḡ go n-a t'pé valḡadair go g'ualavair éagavaine

Lughaidh. "It is not," said the attendant, "it is the head of his other brother." He went the third time into the battle and brought the head of Fearghus Duibhdheadach with him, and he asked the same question of the attendant. The attendant answered and said that it was the head of the king of Ulster. Upon this Lughaidh aimed a blow at the attendant with the head and struck him in the chest, and the attendant died on the spot; and Lughaidh himself fell into a swoon because of the quantity of blood he had lost through his many wounds.

As to Tadhg, son of Cian, he defeated the Ulster host so that he routed them seven times in the same day between Crionna and Glas Neara on the side of Drom Ineasclainn, as the poet Flannagan says in the following stanza :

Tadhg son of Cian in Raith Cro in the north
Won seven battles in one day,
Against Ulster, with brilliant success,
From Ath Crionna to Ard Cein.

After this Tadhg went into his chariot, having three wounds from three spears; and he told his attendant to direct the chariot towards Tara, so that he might include the walls of Tara within the circuit made by his chariot on that day. They drove straight on, though Tadhg fainted several times through loss of blood from his wounds; and as they were approaching Ath Cliath, Tadhg asked the attendant if they had included Tara in that circuit. "We have not," replied the attendant. Upon this Tadhg struck him dead; and when the attendant had been slain, Cormac son of Art came up, and seeing Tadhg's three great wounds, he ordered the physician who was with him to put an ear of barley into one of his wounds, and a live worm into another of them, and a splinter of a javelin-head into the third wound, and to heal the wounds externally, so that Tadhg was a year in a wasting condition from this treatment, until Lughaidh Lamha went to Munster to fetch the surgeon. The surgeon came with his three pupils, and they heard

4578 **Τ**αὐτὸς ἀγ τῆδεᾶτ ζυρ ἀν οὖν οὐίβ. **Π**ιαρρuiζιρ ἀν τὰιτλιαῖς
 von céavvalta von tpiúr ar zclor na céavmairge ó **Τ**αὐς
 cpeav é fát na mairge rin. “Cneav ro,” ar ré, “vo cólz, ar
 4580 mbeit vo cólz eorua ‘n-a cpeáct.” Ar zclor an vana
 mairge piarρuiζιρ von vana valta cpeav é avbap na
 mairge rin. “Cneav vo mhol beo ro” ar an vana valta “ar
 mbeit vo vourb beo ran vana cpeáct.” Ar zclor an tpeap
 mairge von τὰιτλιαῖς piarρuiζιρ von tpeap valta cpeav é
 4585 avbap na cneive rin. “Cneav vo rinna airm ro” ar an tpeap
 valta. Agur ar pioctain von tiz ‘n-a paitbe **Τ**αὐς von τὰιτ-
 liaῖς ir eav vo rinne colltar iarainn vo cup ran tealac
 zo nveapna caoir vearz ve agur a avbairt va inneall
 ar bpuinnib **Τ**αὐς iar rin. Mar vo connairc **Τ**αὐς an
 4590 t-iarann vearz va inneall ré a fátav ‘n-a córp vo zab
 pioctnuζav pioive é, ionnur zo vtainiz von uavbap rin
 zur teiz zo poiréizneac an viar an vourb agur an rcolb
 vo rinna ζai ar a cpeáctuib; agur leir rin vo-ni an τὰιτ-
 liaῖς cneapuzav iomlán ar a cpeáctuib zur ba plán
 4595 **Τ**αὐς ζan fuirvac va éir rin.

Vo rinne an **Τ**αὐς-ro zabáltair mópa i leit Cuinn va
 éir rin. **Ú**á mac imorpo vo bi ag **Τ**αὐς mac Céin mic
 Oilliolá Óluim, mar avá Connla agur Cormac **Ζ**aileang.
 Ó iomcav mac Connla táiniz Ó Céapbail, agur ó **Φ**ionn-
 4600 ácta mac Connla táiniz Ó Meacair. Ó **Ó**ormac **Ζ**aileang
 mac **Τ**αὐς mic Céin táiniz Ó **Η**avopa agur Ó **Ζ**avopa agur
 Ó **Ο**ncubair Ciannaácta. Ag ro na tpe vo zabavap, mar
 avá **Ζ**aileanga avp agur avp, Ciannaácta avp agur
 avp, **Λ**uizne avp agur avp.

4600 **Ú**o zabrap fóp vponz oile vo pfol éibp pioá oile
 i leit Cuinn, mar aváio pivoct **Ο**cláin mic **Λ**opcáin mic
Úatáin mic **Τ**peacuire mic **Τ**reín mic **Σ**iv mic **Δ**imbile

Tadhg's moaning as they approached the dun. The surgeon asked the first of the three pupils when they had heard from Tadhg a moan arising from the first wound, what was the cause of that moan. "This is the moan caused by a prickle, as there is a barley-prickle in his wound." On hearing a moan caused by the second wound, he asked the second pupil what was the cause of that moan. "This is the moan caused by a live creature," said he, "for a live worm has been put into the second wound." When the surgeon heard the third moan, he inquired of the third pupil what was the cause of that moan. "This is the moan caused by a weapon-point," said the third pupil. And when the surgeon reached the house in which Tadhg was, he placed an iron coultter in the fire until it became red hot, and then got it in readiness in front of Tadhg. When Tadhg saw the red-hot iron put in readiness for the purpose of thrusting it into his body, his heart trembled greatly; and, as a result of the terror that seized him, he violently ejected from his wounds the ear of barley, the worm, and the splinter of javelin-head, and thereupon the surgeon completely healed his wounds; and after that Tadhg was well without delay.

This Tadhg made large conquests in Leath Cuinn afterwards. For Tadhg son of Cian, son of Oilill Olom, had two sons, namely, Connla and Cormac Gaileang. From Iomchaidh son of Connla comes O Cearbhaill, and from Fionnachta son of Connla comes O Meachair. From Cormac Gaileang son of Tadhg, son of Cian, comes O Eadhra and O Gadhra and O Conchubhair Ciannachta. The following are the territories they acquired, namely: Gaileanga, east and west; Cianachta, south and north; Luighne, east and west.

Moreover, another company of the race of Eibhear took possession of other territories in Leath Cuinn: these are the descendants of Cochlan son of Lorcan, son of Dathan, son of Treachuire, son of Trean, son of Sidhe, son of Ainbhile, son

mic bíg mic Aodáin mic Dealbhoit mic Cair mic Conaill
 Eacluaít mic Luigtheac Meinn (so rinne fearann cloíóim
 4805 o a bfuil ó luimneac go Sliab Eóige) mic Aongura. Tuis
 mic Fíu Cuib mic Moza Cuib mic Cormaic Cair mic
 Oiliolla Óluim. As ro na fearainn, mar aáo na reat
 nDealbna .i. Dealbna mór, Dealbna beag, Dealbna
 eatra, Dealbna iartair mhóe, Dealbna site neannta,
 4810 Dealbna cúile fadaí agur Dealbna tíne oá loc i
 gConnactaib. Sonao o a foillrugeo rin cuinear an file
 na roinn-re ríor ar an reandur:

na reat nDealbna fá Donn fleaga,
 Siol an Dealbhoit donnapmaig;
 4815 Táro i leit Cuinn an cómhóil,
 nac beag onóir o' ollamhaib:

Dealbna mór, Dealbna beag breagda,
 Dealbna eatra rinnreamáir;
 4820 aicme fá mearpda moda,
 Dealbna an bpoza báirpleadair;

Dealbna site namglain neannta,
 Dealbna nuadac neamhocruis;
 Dealbna cúla fionnglain fadaí,
 nár dealuis ré veaglocaib.

4825 Tuis suiab lé lugeo láma ar foráileam Cormaic mic
 Airc so euit an feargur-ro ar a bfuilmio as tráctao
 . agur suiab i gCat Cionna so marbad é.

of Beag, son of Aodhan, son of Dealbhaoth, son of Cas, son of Conall Eachluath, son of Lughaidh Meann (who reduced to swordland the territory between Luimneach and Sliabh Echtghe), son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom. Here are the territories, namely, the seven Dealbhnas, that is Dealbhna Mhor, Dealbhna Bheag, Dealbhna Eathra, Dealbhna Iarthair Mhidhe, Dealbhna Shithe Neannta, Dealbhna Chuile Fabhair, and Dealbhna Thire da Loch in Connaught. To describe these the poet sets down the following stanzas taken from the seanchus :

The seven Dealbhnas of brown spears,
The race of Dealbhaoth of brown arms,
They are in Leath Cuinn of the feasting,
Where there is great honour for ollamhs :

Dealbhna Mhor, Dealbhna Bheag of Breagha,
Dealbhna of Eathra of strong headlands ;
A race of pleasant customs,
Dealbhna of the tall-peaked Brugh ;

Dealbhna of the brilliant Sith Neannta,
Dealbhna of harmless Nuadha ;
Dealbhna of fair bright Cul Fobhair,
Which never was without good lakes.

Know that it was Lughaidh Lamha, by the direction of Cormac son of Art, who slew this Fearghus of whom we are treating, and that it was at the Battle of Crionna he was slain.

XLIII.

Do gab Cormac Ulfaða mac Airt Doineir mic Cuinn.
 Céadócaíais mic Ferólimiú Reacámai mic Tuatáil Teacá-
 4830 máirí vo fíol Éireamóin nioḡaáct Éireann dá fícto bliadán.
 Iy uime ḡairítear Cormac Ulfaða óé, ulca faða .i. féarós
 faða vo bi air, nó ón bꝛocal-ro Ulfaða .i. Ulairó i bꝛao
 mar ḡur éur na hUlleaiḡ ar veoraióeáct feáó fé mbliadán
 noéas a hUlleaiḡ tré n-ar imreáor o'ulc air rui ráimis.
 4835 flaitéar Éireann é. Aḡur iy i fá máčiai voon Cormac-
 ro éáctac ingean uilceácaíais an ḡabann. Aḡur iy fé hué
 Caáa Maíḡe Muéruime vo éur vo rinne Airt Doineir
 Cormac fé hingin an ḡabann aḡur i ar coibce aige. Óir
 fá nóir i néirinn an trác roin ḡibé ní nó mac nioḡ vo
 4840 éurfeáó uúil i n-ingin bꝛuḡaió nó biadcaíais fé luiḡe nó-
 leannánaáct vo óéanaí nua, ḡur ba héigean vo a faḡáil.
 ḡan áct coibce nó cꝛoó nuácair vo óáil oi. Aḡur iy ar
 an moó roin fuaíar Airt máčiai Cormaic, óir nioir b'i fá
 bean pórtá óó, áct Meáób leirítear, ingean Conáin Cual-
 4845 ann, aḡur iy uaiḡe ainmnigítear Ráit Meáóba láim fé
 Teamáir.

Iy ionḡaó an airtling vo éonnaíre éáctac úo .i.
 máčiai Cormaic. Dar lé, iomoirio, ar mbeir 'n-a coolaó-
 mar don fé hAirt oi, vo teapcaó a ceann da coláinn aḡur
 4850 vo fáir bile móir ar a muinéal vo leatnuis a ḡéaḡa ór
 Éirinn uile, aḡur cáinḡ an muir ór cionn an bile rin, ḡur
 trarcpaó é; aḡur da éir rin fárair bile oile a pꝛéim an
 céiribile ḡo ocaínḡ ríbe ḡaoite aniair léir leaḡaó é; aḡur
 fé faicrin na hairlinge rin beáóḡair an bean aḡur mír-
 4855 clair ar a coolaó, ḡur noct ruim na hairlinge o'áirt. "Iy
 fíor rin," ar Airt, "ceann ḡac mná a fear aḡur bean-

XLIII.

Cormac Ulfhada son of Art Aoínfhear, son of Conn Ceadchathach, son of Feilimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland forty years. He is called Cormac Ulfhada, for he had a long *ulcha*, that is a long beard, or from the word *Ulfhada*, meaning Ultonians afar; for he sent Ultonian chiefs into exile for sixteen years out of Ulster, on account of the injury they had done him before he attained the sovereignty of Ireland. And the mother of this Cormac was Eachtach daughter of Uilceathach the smith; and it was when the Battle of Magh Muchrúimhe was on the point of being fought that Art Aoínfhear became the father of Cormac by the smith's daughter, who was then his dowered mistress. For it was a custom at that time in Ireland, that whatever king or king's son coveted the daughter of a farmer or biadhtach, desiring to have her as a mistress or paramour, should get her, provided he gave her a marriage portion or dowry of cattle. And it was in this manner that Art obtained Cormac's mother, for it was not she who was his wedded wife, but Meadhbh Leithdhearg, daughter of Conan of Cuala, and from this latter Raith Meadhbha near Tara is named.

Strange was the vision which this Eachtach, that is, the mother of Cormac, beheld. She imagined, indeed, as she lay asleep beside Art, that her head was severed from her body, and that a great tree grew out of her neck which extended its branches over all Ireland, and the sea came over this tree and laid it low; and after this another tree grew out of the roots of the first, and a blast of wind came from the west and felled it; and at the sight of this vision the woman started and awoke from her sleep, and she told the substance of the vision to Art. "That is true," said Art, "the head of every woman is her husband, and I shall be taken from thee in the

fuirdear mife díot-ra i gCat Maige Muchnime; agus i r é
 bile fárrar arao, mac béarar cú-dám-ra bur ní ar Éirinn;
 agus i r é mui r báitfead é, cnáim éir c fluisgear, agus taót-
 4880 fuirdear né n-a linn rin é. Agus i r é bile fárrar a phéim
 an cérbile mac béarar nó roin bur ní ar Éirinn; agus i r
 é ríde gaoite aniar leagfar é, cat cuirfuirdear ioir é féin
 agus an fían; agus cuirfíó né leir an bfein ran cat roin.
 Sióeas ní bia raé ar an bfein ó roin amac. Agus táimis
 4885 an airling rin i gcié do Cormac agus o a mac Cairbre
 létreacáir, óir i r né linn cnáim éir do flogad do do
 táctadair na riabhadá é, agus i r leir an bfein do tuit
 Cairbre létreacáir i gCat Gabra.

I r i Etne Taobfada ingean Cátaoir Móir do ba bean
 4870 do Cormac do néir óruinge né reancur. Sióeas ní héoir
 rin do beir fírinneac agus a raó go maó i an Etne rin
 mátair Cairbre létreacáir. Óir do bádar oét mbliadna
 i r céitne fíó ó bár Cátaoir gur gab Cormac flaitear
 éireann, mar atá an fíde bliadán do bi Conn Céadacáé
 4875 i bflaitear éireann, agus na reat mbliadna do bi Con-
 aine mac Moza Láma agus an trióad bliadán do bi Ar-
 doinfead agus an trióad bliadán do bi Mac Con agus
 an doinbliadán do bi feargur Duibhéadac i bflaitear
 éireann gur gab Cormac a ceannar.

4880 Acé ceana i r fíor gurab i Etne Ollamhá ingean
 Dúnlain mic Éanna maó mátair Cairbre létreacáir;
 agus i r i fá valta do Duicead, brughair bóicéadac do
 bi i Laignib, do coiméadac coine féile ar teimó né
 biadad gac doin o'fearaib éireann tigeas o a tíg.
 4885 Agus i r amlaíó do bi an Duicead-ro go n-iomad far-
 breara, óir do bádar reat n-airge aige agus reat
 bfió bó i ngac airge díob go n-a bhorcainn gnoíde
 agus gac cinéal rphéide oile, ionnur go ucigoir uairle

Battle of Magh Muchruimhe ; and the tree that will grow out of thee is a son which thou wilt bear to me, who will be king of Ireland ; and the sea that will overwhelm him is a fish-bone which he will swallow, and he will be choked on that occasion. And the tree that will grow out of the roots of the first is a son that will be born to him who will be king of Ireland ; and the blast of wind from the west that will overthrow him is a battle that will be fought between himself and the Fian ; and he will fall by the Fian in that battle. But the Fian will not prosper thenceforth. And this vision was fulfilled in Cormac and his son Cairbre Lithfeachair, since the demons choked Cormac as he was swallowing a fish-bone, and Cairbre Lithfeachair fell by the Fian at the Battle of Gabhra.

Some seanchas state that Cormac's wife was Eithne Thaobhfhada daughter of Cathaoir Mor. But this cannot be true, seeing that she was the mother of Cairbre Lithfeachair. Since there were eighty-eight years from the death of Cathaoir till Cormac assumed the sovereignty of Ireland, namely, the twenty years Conn Ceadchathach held the sovereignty of Ireland, and the seven years Conaire son of Mogh Lamha held it, and the thirty years of Art Aoinfhear, the thirty years of Mac Con, and the one year of Fearghus Duibhdheadach in the sovereignty of Ireland up to the time Cormac assumed the supreme rule of that country.

It is, however, true that Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia was the mother of Cairbre Lithfeachair ; and it is she who was the foster-child of Buicead, a farmer with hundreds of kine, who lived in Leinster, who kept a hospitable pot over a fire to give food to everyone of the men of Ireland who visited his house. Now this Buicead was thus circumstanced : he had vast wealth, for he had seven herds, and seven score kine in each herd, together with a corresponding number of horses and cattle of every other description, so that the

4690 Laiḡean go n-a mbuioib̃ va éad̃, go mbeiread̃ orong
 óioḃ rcaoi va buaib̃ uaiḃ, aḡur orong oile aicme va
 ḡuioḃ, aḡur orong oile rcor va ead̃aib̃, go ruḡaḡar a maoin
 uile amlaioḃ rin uaiḃ, ionnur nar an aige ad̃c fead̃c mba
 aḡur tap̃b; aḡur céio i n-éalóḃ oioḃe é féin aḡur a bean
 aḡur a óalta Eit̃ne, ó Óúin buiceao go uoipe coille vo bi
 4695 láim̃ ré Ceanannur na Míḃe, mar a nḡnác̃uigead̃ Cormac
 coḡnnuioḃ an tan roin. Aḡur vo éḡḡaib̃ buiceao boit̃ 'n-a
 ḡcoḡnnuigead̃ féin aḡur a bean aḡur a óalta an tan roin.
 Aḡur vo bioḃ Eit̃ne aḡ cimpiread̃c nó aḡ friot̃áileam̃ va
 hoioe aḡur va buim̃ḡ amail banóḡlaioḃ.

4700 Lá n-aon iomorroḡar éirig̃ Cormac amad̃ 'n-a aonar
 ar ead̃ vo éairceal an fuinn cimceall an baile go b̃racaiḃ
 an inḡean álainn Eit̃ne aḡ bleoḡan nó aḡ crúḃ na fead̃c
 mbó roin buiceao. Aḡur ir amlaioḃ vo bi aḡur ṽa foitead̃
 aice, aḡur vo crúíḃ corad̃ an laḃta ó ḡad̃ boin ran céao-
 4705 foitead̃ aḡur an ṽara laḃc ran ṽara foitead̃; aḡur mar
 rin oi go crúíḃ na fead̃c mbó ṽi aḡur Cormac aḡ a féad̃ain
 ar méio a ḡeana uirpe. Tig ar rin von boit̃ i raiḃe a
 hoioe aḡur r̃aḡḡair an bainne ann aḡur beirir ṽa foitead̃
 oile aḡur cor̃n 'n-a láim̃ lé amad̃ ḡur an r̃ruḃ vo bi láim̃
 4710 rur an mbaiḃe nó rur an mboit̃, aḡur vo lion leir an ḡcor̃n
 an céaofoitead̃ von uirce vo bi láim̃ ré porc, aḡur an
 ṽara foitead̃ von uirce vo bi i lár an c̃rroḃa; aḡur cillir
 ann féin von boit̃. Téio amad̃ an c̃reap̃ fead̃c aḡur cor̃r̃án
 lé vo buain luad̃ra, aḡur ar mbeit̃ aḡ buain na luad̃ra ṽi
 4715 vo cúiread̃ ḡad̃ rcoit̃ r̃aḡa úrluad̃ra va mbeanaḃ ar leit̃
 aḡur an luad̃air ḡeap̃r von leit̃ oile. Tap̃la céana vo
 Cormac ar méio a ḡráḃa ṽi beit̃ aḡ a feiteam̃ ar fead̃
 ḡad̃ fead̃ma óioḃ rin. Aḡur r̃aḡr̃uig̃ir Cormac ṽi cia va
 noéinead̃ cinéal an uirce an laḃta aḡur na luad̃ra. “An
 4720 ci ar a noéinim,” ar r̃i, “olig̃iḃ óiom-r̃a cinéal buḃ mó ṽa

nobles of Leinster, with companies of their followers, used to frequent his house, and some of them took away from him a number of his kine, and others some of his brood-mares, others again a number of his steeds, and thus they despoiled him of all his wealth, so that there remained to him only seven cows and a bull; and he fled by night with his wife and Eithne, his foster-child, from Dun Buicead, to an oak grove near Ceanannus na Midhe, where Cormac used to reside at that time; and Buicead built a hut, in which himself and his wife and foster-child then resided. And Eithne used to serve or wait upon her foster-father and her foster-mother as a maid-servant.

Now on a certain day Cormac went out alone on horseback to travel through the lands that surrounded the town, and he saw the fair maiden, Eithne, milking these seven cows of Buicead. And this was her way of doing it: she had two vessels, and she milked the first portion of each cow's milk into the first vessel, and the second portion into the second vessel, and she acted thus till she had milked the seven cows, while Cormac kept watching her, through his great love for her. She then went into the hut in which her foster-father was, and left the milk there, and took out in her hand two other vessels and a cup to the stream which was near the town or the hut, and with the cup filled the first vessel from the water which was near the brink, and the second vessel from the water which was in the middle of the stream, and then she returned to the hut. She came out the third time, having a reaping-hook to cut rushes; and as she cut the rushes she used to put each long wisp of fresh rushes that she cut on one side, and the short rushes on the other side. Now Cormac, through his great love for her, was watching her during each of these practices; and Cormac asked for whom she was making the special selection of the water, the milk, and the rushes. "He, for whom I am making it," said she, "is worthy of a

greater kindness from me, were it in my power to do it." "What is his name?" asked Cormac. "Buicead the farmer," she replied. "Is that Buicead, the Leinster biadhthach, who is celebrated throughout Ireland?" asked Cormac. "It is," said she. "Then," said Cormac, "thou art Eithne daughter of Dunlaing, his foster-child?" "I am," replied Eithne. "It is well," said Cormac; "for thou shalt be my wife." "It is not I who can dispose of myself," said she, "but my foster-father." Upon this, Cormac went with her to Buicead, and promised him presents if he got Eithne as his wife. Buicead consented to give Eithne to Cormac as his wife; and Cormac gave him the district of Odhran beside Tara, with its stock of cattle, during his life. And then Cormac knew Eithne, and she conceived of him; and after that she bore him an illustrious son, who was called Cairbre Lithfeachair.

Now this Cormac was one of the wisest kings that ever ruled Ireland; witness the Teagasc Riogh he wrote for Cairbre Lithfeachair; and many laudable customs and laws devised by him, which are recorded in the Breitheamhnas Tuaithe. Moreover, of all the kings that ever ruled Ireland, Cormac was one of those who kept the most princely household, and the largest number of attendants and followers. The truth of this may be the more readily admitted from the account which Aimhirgin son of Amhalghaidh son of Maolirian, the filé of Diarmaid son of Cearbhall, gives of the Teach Miodhchuarta, which Cormac himself renewed and regulated, though it was long before Cormac the Teach Miodhchuarta was built. For it was in it that Slanoll king of Ireland died, long before Cormac's time. This is what we read in the book of Dinnseanchas, which the above-mentioned Aimhirgin wrote, namely, that it was in Cormac's time it was made into a banquet-hall. It was three hundred feet in length, thirty cubits high, and fifty cubits in breadth. There was a torch kept constantly lighting in it. It had fourteen doors; thrice fifty beds, besides Cormac's bed; thrice fifty

leabaid bíob. 'Do bádar trí éadga reáctaire ag Cormac.
 4765 Caogao laoc 'n-a fearaí i briaðaire an ríog ré mbeir.
 ar a ppoinn só; trí céad váileam fan uín roin, trí éadga
 corin oo éarimhosal. o'ór agur o'airgead ann. Caogao ar
 mile fear ré a n-aipeam lion an teaghlais rin uile; sonad
 ar mórbáct. agur ar maic Cormaic aoir an file an rann-
 4780 ro :

Aré nodar fágaid oo éloinn
 áct Cormac érice an coroinn;
 Ré váil féad nior éann a élac,
 fearn 'ná céad oo éloinn Cormac.

4785 Deicneadar ingean agur triúr mac oo bi ag Cormac,
 amail aoir an file fan rann-ro :

Deic n-ingean ag Cormac gcáir,
 ir triúr mac go méir geonáig;
 luic aigne élaire na geonad,
 4770 váire cairbre 'gur ceallad.

1 n'Dubhog ór bóinn i mbreagaid oo marbad váire,
 agur ir é dongur daibuaibtead oo marb ceallad, amail
 aoir an file :

4775 dongur daibuaibtead go mblior,
 ro marb ceallad mac cormaic;
 báir váire ir cairé mic Céin éain,
 i n'Dubhog bóinne i mbreagaid.

Agur ionnur gurab móire oo cuigiré réim an neite-re
 beagán oo éraobrcaoilead na uiruinge-re oo éur ríor
 4780 annro, bíod a ríor agat go rabadar triar mac ag feir-
 limir Reáctmair mar atá Conn Céadéadad, Eodair fionn
 agur fíadair Suighe, amail aoubnamar éuar. 'Do bádar
 ríocht Cuinn i o'eamhaid fan ríogad, agur oo éuair an
 vaira brádaí oo Conn .i. Eodair fionn go laigir agur
 4785 oo ríolrao a ríocht ann; agur ir ag a ríocht oo bádar
 na reáct b'poctar atá i laigir. Ir ré n-a linn oo bi
 Cú Corb mac Moza Corb i ríogad laigean. Ir ag an

warriors in each bed. Cormac had thrice fifty stewards. There were fifty warriors standing in the king's presence as he sat at his meal. There were three hundred cup-bearers in that dun, and thrice fifty goblets of carbuncle, of gold, and of silver. The total number of that household amounted to one thousand and fifty men ; so that on the greatness and goodness of Cormac, the poet composed this stanza :

Of children Art left
Only Cormac of the district of Corann.
In dispensing jewels he was not close-fisted ;
Better Cormac than a hundred children.

Cormac had ten daughters, and three sons, as the poet says in this stanza :

Ten daughters had gentle Cormac,
And three most prosperous sons,
Plunderers of Claire of the spoils,
Daire, Cairbre, and Ceallach.

Daire was slain in Dubhros on the Boyne, in Breagha, and Ceallach was slain by Aonghus Gaoibuaibhtheach, as the poet says :

It was Aonghus Gaoibuaibhtheach of fame
Who slew Ceallach son of Cormac :
Daire and noble Tadhg son of Cian died
In Dubhros of the Boyne in Breagha.

And that the sequence of these events may be better understood by setting down here a short genealogical account of these persons, know that Feidhlimidh Reachtmhar had three sons, namely, Conn Ceadchathach, Eochaidh Fionn, and Fiachaidh Suighdhe, as we have said above. The descendants of Conn were at Tara, and held the sovereignty ; and the second brother of Conn, namely, Eochaidh Fionn, went to Leinster, and his descendants multiplied there ; and it was his descendants that possessed the seven Fotharta of Leinster. It was in his time that Cu Chorb son of Mogh Corb held the sovereignty of Leinster. It was, moreover, by this Eochaidh

Eodáiré fionn-ro oo hoilead ašur oo béarmúinead Laoiğ-
 read Ceannmór mac Conaill Céarnaiğ. Tapla rán am
 4790 roin sur ġabadar Muimniğ neart mór i Laoiğib ionnur
 sur fealbuiğedar Oruiğe ašur Laoiğir go Mullac
 Maiŕtean.

Mar oo connairc iomorro Cú Ćorb Muimniğ aš ġabáil
 treire i Laoiğib iarrair ar Eodáiré fionn congnam oo
 4795 ċabairc oó né caŕfann Muimneac a Laoiğib. Doncuigr
 Eodáiré rin ašur cuirir cruinniğad ar a ċairuib oo
 ġac leiŕ sur ċionóil mar rin fluağ lionmar go haonlá-
 ċair, ašur oo rinne ceann fluağ oa óalta .i. Laoiğread
 Ceannmór, ašur tug féin ašur Cú Ćorb ri Laoiğean go n-a
 4800 fluağtib uŕ ar Muimneacáib, ašur Laoireac Ceannmór
 i mbarántar toraiğ na fluağ, sur ruğadar Muimniğ ó
 mullac Maiŕtean go bearbá, go ucğadar maiom orra
 aš áŕ Troirtean né ráirŕear áŕ í aš bearbá. Ašur
 leanaio an maiom go ucğadar an vara bñiread orra
 4805 aš Coirŕeine i Maiğ Riada né ráirŕear Laoiğir Riada;
 ašur leanaio an ruaiğ orra ar rin go ucğadar an trear
 maiom orra aš Slige Óála .i. bealac Mór Oruiğe, sur
 fóiread leo ó bñuio na Muimneac Cúiğead Laoiğean mar
 rin. Ašur fuair Eodáiré oa biŕin rin readŕ bfoŕarŕa
 4810 Laoiğean oó féin ašur oa flioŕŕ. Ašur fuair a óalta mar
 an ġcáona na readŕ Laoiğire oó féin ašur oa flioŕŕ mar
 ċeannac láime i noiol an ċeannair oo rinne aš oibirŕ
 Muimneac ar na háitib rin aoubnamar.

Oo oruiğ fór ri Laoiğean uair féin ašur ó ġac riğ ar a
 4815 loir, mar ċurairóir oo riğ Laoiğre, oruim ġacá maiŕŕ
 ašur caruib ġacá muice oa muirbñre i oruiğ riog Laoiğean
 oo ċabairc oó, ašur fear cuaiğe oo beir i oruiğ riog Laoiğ-
 ean oo fñor ar ċorŕar an riog féin né ġlacad an vualğara
 roin i ġcomair riog Laoiğre. Oo bioŕ fór ri Laoiğre oo

Fionn that Laoighseach Ceanmhor son of Conall Cearnach was brought up and educated in politeness. It happened at that time that the Munstermen gained great sway in Leinster, so that they were in possession of Osruighe and Laoighis as far as Mullach Maistean.

Now, when Cu Chorb saw the Munstermen gaining power in Leinster, he asked Eochaidh Fionn to help him in expelling them from Leinster. Eochaidh consented to this; and he assembled his friends from all sides, and thus brought together a large army, and made his foster-son Laoighseach Ceanmhor leader of the host; and he himself and Cu Chorb king of Leinster, with their hosts, marched against the Munstermen, having Laoighseach Ceanmhor as commander-in-chief of the forces; and they drove the Munstermen from Mullach Maistean to the Bearbha, and routed them at Ath Troistean, which is called Ath I, on the Bearbha; and they followed up this rout till they defeated them a second time at Coirtheine in Magh Riada, which is called Laoighis Riada; and they continued the rout thence till they overthrew them a third time at Slighe Dhala—that is, Bealach Mor Osruighe; and thus they delivered the province of Leinster from the bondage of the Munstermen; and, in consideration of this, Eochaidh obtained the seven Fotharta of Leinster for himself and his descendants; and, similarly, his foster-son got the seven Laoighises for himself and for his descendants as a handsel in consideration of his leadership in expelling the Munstermen from the places we have mentioned.

Moreover, the king of Leinster ordained on his own behalf and on behalf of every king who should succeed him that the back of every beef and the ham of every hog slaughtered in the house of the king of Leinster be given as a champion's portion to the king of Laoighis, and that an axe-man should be in the house of the king of Leinster constantly, at the expense of that king, to receive that tribute

4820 comhairle níos laigean, agus fá hé an ceathrúimí fear vo
b'fóigre von níos é i gcomóil. Agus i' aige vo bíod
uirlamhar gac bhonnacannair vo-níod ní laigean né a dail
o'uarlaid agus o'llamhaid agus gac bhonnacannair vo-níod
vo níos laigean i' vo níos laoiigre vo dailci é va coirdeirce
4825 vo níos laigean.

Vo bíod fós móirfeircear ó níos laoiigre ar tuarar-
tal níos laigean féin, agus iad i bpoáir níos laigean
vo fíor né héiread a cuirp; agus ar noul ar ruidal
rluag vo níos laigean ní bíod o'fíacaid ar níos laoiigre
4830 vo eadairce vo lón vó acé reacc mairce vo cuiread go
rianboit an níos féin. Sióead oligró ní laoiigre reacc
b'fíor laod ar a corcar féin vo coitugad ar rluag an níos,
agus fós oligró ré corac rluag níos laigean ag noul i
o'ir námad agus i mbeairnaid baogail o'fagáil. Sióead
4835 oligró ní laoiigre coiméirge ag comóilaid coitceanna né
níos b'fócarca, vo b'fíor gurab é eodair fionn mac feró-
límíó Reaccmair rinnrean níos fócarca fá hoire múnce
vo laoiigreac éannmóir ó o'áinís ní laoiigre. Agus vo
coiméarcar vo fíor an nóir-e eacorca go gabálar
4840 gall.

for the king of Laoighis. Besides, the king of Laoighis belonged to the council of the king of Leinster; and he took the fourth next place to the king at a general assembly; and it was to him was given in charge every present made by the king of Leinster for distribution to nobles and to ollamhs; and it was to the king of Laoighis that every gift made to the king of Leinster was given to be presented to the king of Leinster.

In addition to this, there were seven of the king of Laoighis's men in the pay of the king of Leinster; and they always attended the king to dress his body. And when the king of Leinster went on tour with his host, the only provision the king of Laoighis was bound to give him was seven beeves which he sent to the king's own camp. But the king of Laoighis was bound to maintain seven score warriors at his own expense for the king's host, and he had also the right of leading the van of the king of Leinster's host when entering hostile territory and in positions of danger. Again, the king of Laoighis was bound to make muster at general assemblies along with the king of Fotharta, because Eochaidh Fionn son of Feidhlimidh Reachtmhar, ancestor of the king of the Fotharta, was tutor to Laoighseach Ceannmhor, from whom sprang the king of Laoighis. And this custom was ever observed by them till the Norman Invasion.

XLIV.

Dála an veapbriátaí oile do Conn mar atá fiadaí
Suiḡde láim ré Teamhair fusar fearann .i. Déire Teamrac,
agus nior ḡab ré nioḡaḡt éireann.

ḡídeat carlaḡar triúr mac aige .i. Rorra agus Dongur
4845 da ngoirtear Dongur ḡaoibuaibteat agus Eoḡan an tnear
mac. Aḡt ceana do fáruig Dongur ḡaoibuaibteat i
ḡepóat a luḡt comairne. Agus carla an can roin
neat cumatḡat 'n-a bioḡbat aḡ Cormac, agus nior ḡab
don oile i rlánaḡ oó ó Cormac aḡt Dongur ḡaoibuaibteat,
4850 agus tug an ri Dongur ran rlánaḡ roin oó. Do ḡab
Dongur an uine uaral-ro ré a air. Carla da éir rin gur
ḡab Ceallac mac Cormaic an uine uaral-ro car rlánaḡ
Dongura, gur bean a rúile ar ḡan ceao von riḡ. Ar n-a
clor rin o' Dongur ḡaoibuaibteat tair ḡo Teamraig ḡo
4855 ríuaḡ lionmori leir agus marbair Ceallac o'urcar da rleig
ar cúlaid an ríog Cormaic ran longporc, agus ḡonair porc
an ríog réin gur fáḡaib taoib ré leatruil é. Tionólair
Cormac ríuaḡ móir agus ionnarbair Dongur ḡo n-a briaírib.

I ríomḡa ḡleo tugrao an ríocht roin fiadac Suiḡde do
4860 Cormac. ḡídeat do oíocuir Cormac ḡo laigrib iao agus
anair bliatḡin innte, agus ar rin oóib ḡo hOrriugib, agus
tugro ar rin ḡo hOilill Ólom aḡ a raibe Saḡb, ingean Cuinn,
rá ríur oóibrean, 'n-a mnaoi. Tug Oilill na Déire ran
Mumar oóib, óir fá hiao Déire Teamrac fá oútaig oóib
4865 ríul oc oibreat lé Cormac iao.

Romnro an triar mac roin fiadac Suiḡde an érioc roin
i otri rannaib eatorra agus ḡoirtear ríocht Oililla
éarann agus éarna oíob. ḡídeat ní hiao éarna iao aḡt
ríocht Conaire mic Moḡa láma ir oíob do ḡairḡi éarna.

XLIV.

As to Conn's other brother, namely, Fiachaidh Suighdhe, he got land near Tara, namely, the Deise Teamhrach; and he did not become king of Ireland.

Now he had three sons, namely, Rossa and Aonghus, called Aonghus Gaoibuaibhtheach, and Eoghan, the third son. But Aonghus Gaoibuaibhtheach surpassed his contemporaries in valour. And Cormac at that time was at enmity with a powerful personage, and no one protected him from Cormac but Aonghus Gaoibuaibhtheach; and the king gave Aonghus to him as a security. Aonghus took this nobleman under his protection. But after this, Ceallach son of Cormac took this nobleman prisoner in violation of the security of Aonghus, and took out his eyes without the king's permission. When Aonghus Gaoibuaibhtheach heard this, he proceeded to Tara, accompanied by a numerous host, and slew Ceallach by a cast of his spear, as he stood behind king Cormac in the court, and wounded the king himself in the eye, leaving him with only one eye. Cormac assembled a large host and banished Aonghus and his kinsmen.

These descendants of Fiachaidh Suighdhe involved Cormac in much fighting. However, Cormac drove them into Leinster, and they remained there a year; and thence they went to Osruighe, and thence they came to Oilill Olom, whose wife, Sadhbh daughter of Conn, was their kinswoman. Oilill Olom gave them the Deise in Munster, for their native territory was the Deise Teamhrach, before they were banished by Cormac.

These three sons of Fiachaidh Suighdhe divided that territory between them into three parts; and they are called the descendants of Oilill Earann, and the Earna. However, they are not the Earna, but the descendants of Conaire son of Mogh Lamha it is these that were styled the Earna. It

4870 Iť é Corc Duibne mac Cairbhe Múirc do pinne ceannar an
 rliocht fíadac Suiǵde oo. tarrpaing von Múmain aǵur iť
 von rliocht roin oo ǵairtí na Déire. Aǵur iť é Dongur
 mac Eóac Finn mic Feólimó Reactmair oo ba tairpeac
 oirra aǵ triall von Múmain dóib aǵur tri mic fíadac
 4875 Suiǵde mar don rir, mar acá Rorra Eógan aǵur Dongur.
 Tárla rán am roin ǵur ǵad Cairbhe Múirc neart mon ran
 Múmain aǵur ǵo utárla miorac aǵur meac talman ré
 n-a linn ran Múmain; aǵur oo ba neimionǵnac rin. ǵir iť
 trié corbac aǵur trié col oo pinne ré Corc ré Duibinn oo
 4880 ba veirbírúir dó féin. Clann iomorro oo Conaire mac
 Moǵa Láma aǵur oo Sáruic ingin Cuinn Céadacáir ǵoo.
 Mar tugadar maite Múman oa n-aire an miorac oo ói ré
 linn Cairbhe, farruigir o e creac oo bean a coirte aǵur a
 rac von éric. Doubdair Cairbhe ǵurab col oo pinne fein
 4885 ré n-a veirbírair .i. Duibinn; aǵur ruǵ rí iar mac do .i.
 Corc aǵur Cormac. Aǵur mar oo cuadar maite Múman
 rin oo iarradar na mic ré a milleac—ǵo loirctí leo iad,
 aǵur ǵo ǵuirtoir a luac ré ruic. “Déantar rin lib ré
 Cormac,” ar Óineac Orroi; “ǵíóac ná marbtar Corc lib
 4890 ac tǵtar oam-ra é ǵo mbeirinn a heirinn é.” Oo farracac
 rin oo, aǵur ruǵ leir ar muir é ǵo hlinr baol ǵo ǵruair
 teac ran oiléan, aǵur cailleac ann oa ngairtí baol. aǵur
 cuirir an orroi Corc ar a comairce, aǵur anair 'n-a focair
 feac bliaóna; aǵur i ǵcinn bliaóna tǵ an orroi Conc leir
 4895 ar comairce Sáruite ingine Cuinn oo ba reanmáir von
 Corc déacna oo leir a acar aǵur a mátar.

Tála na nDéire oo farruigedar oa ǵrileacóir an
 raibe for ná comnuide i ǵcinneac dóib féin ran Múmain.
 Tugadar na rleacá oo freaǵra oirra fimeac ran cín
 4900 aǵur ǵo raibe bean éiriontair mic éanna éirrealaig ríǵ

is Corc Duibhne son of Cairbre Musc who was chief over the descendants of Fiachaidh Suighdhe who came to Munster; and it was these descendants that were called the Deise; and Aonghus son of Eochaidh Fionn son of Feidhlimidh Reachtmhar was their leader when coming to Munster, and with him were the three sons of Fiachaidh Suighdhe, namely, Rossa, Eoghan, and Aonghus. About that time Cairbre Musc had acquired great power in Munster; and in his time adversity and crop-failure had come upon Munster. Nor was this strange, for it was by incest and crime that he became father of Corc by Duibhshionn, his own sister; for they were the children of Conaire son of Mogh Lamha and of Saruit daughter of Conn Ceadchathach. When the Munster nobles observed the adversity that came with Cairbre's reign, they asked him what had deprived the country of its produce and its prosperity. Cairbre replied that it was because he had committed incest with his sister Duibhshionn, and she had borne him two sons, to wit Corc and Cormac; and when the Munster nobles heard this, they demanded the sons, in order to destroy them—to burn them, and let their ashes go with the stream. “Act in that way towards Cormac,” said Dinneach the Druid; “but do not kill Corc, but let him be given to me, that I may take him out of Ireland.” This was granted to him; and he took him with him to sea, to Inis Baoi; and he found a house on the island in which was a crone called Baoi; and the druid placed Corc under her protection, and he remained with her for a year, and at the end of the year the druid took Corc and placed him under the protection of Saruit daughter of Conn, who was grandmother to the child, both on his father's and mother's side.

As to the Deise, they inquired of their filés whether they were fated to have rest or dwelling in Munster; and the filés told them in reply to stay in the country, and that the wife of Criomhthann son of Eanna Cinnsealach, king of Leinster,

Laiḡean, Congain a hainm, aḡur toirḡear aice, aḡur sṡrab
 inḡean oo ḡearaḡ, aḡur an inḡean o' iarraiḡ nḡ a
 hoileamain, aḡur luac oo ḡaḡairḡ oo cionn a faḡála.
 iluḡaḡ an inḡean iar rin, aḡur oo hoileac leir na ḡéirib
 4905 i. Eirne Uaḡac fá hainm oon inḡin, aḡur ir ar feoil
 naoidḡean oo biaḡaḡ leir na ḡéirib i, ionnur sṡrab luacairḡ
 oo fárraḡ é; óir oo ḡairrḡisṡr oiaoi o' áirṡe ḡóib
 fearann o' faḡáil ón fíor nḡ mbeaḡ nṡ pórra. Aḡur ar
 mbeir ionnuacair ḡi, oo pórraḡ nḡ hDonḡur mac Naḡrraoid .i.
 4910 nṡ Muḡan i. Aḡur cuḡ Donḡur ḡóib-fḡan Maḡ Feirḡean,
 mar aḡá ḡrian ḡluana Meala aḡur an ḡrian Meaḡónac,
 ḡcommair na mná o' faḡáil ḡó fḡin iar n-ionnarbaḡ
 ḡmṡiḡeac ar na ḡirib rin. Aḡur aimḡear imḡian ḡa éir
 rin oo marbaḡ Donḡur aḡur Eirne lé Laiḡnib i ḡCaḡ Ceall
 4915 ḡmḡaḡ, cḡirḡe mile ó Léirḡlinn rṡir.

An fliocḡ-ro fíacac Suiḡḡe ḡa nḡirḡear ḡéirḡ, nṡ raibe
 aca aḡḡ an oúḡaḡ nḡ raíḡḡear ḡéirṡ ḡeirḡeirḡ mar aḡá
 an ḡSiuir ḡo fairḡiḡe buḡ ḡear, aḡur ó lior Mór ḡo Ceann
 ḡriarḡain sṡr an am fárr pórraḡ Eirne Uaḡac nḡ hDonḡur
 4920 mac Naḡrraoid nṡ Muḡan. Óir ir fán am rṡin cuḡ Donḡur
 ḡéirḡ ḡuairḡeirḡ ḡóib, mar aḡá ón ḡSiuir cḡaḡna ḡo Corica
 Aḡraḡ nḡ raíḡḡear Maḡairḡ Cairil. Aḡur ir é ó faoláin
 ḡáirḡ oon cṡne rin fá nṡ ar ḡéirib ḡuairḡeirḡ; aḡur ir é
 áir i n-a raibe a ḡúnrṡorḡ ar bṡuac na Siuirḡ oon leir
 4925 ḡiar o' inṡr leamḡnaḡḡa aḡur ir nṡr raíḡḡear anṡ ḡún Uí
 faoláin. ḡo ḡaḡ comḡbráḡair oile ḡó ḡéirḡ ḡeirḡeirḡ
 aḡur ir ḡe oo ḡairḡi ó ḡriac aḡur ir é áir 'n-a mbiaḡ a
 ḡúnrṡorḡ láim nḡ fairḡiḡe cḡar fan áir ḡa nḡirḡear anṡ
 Oileán Uí ḡriac. Aḡur oo báḡar na ḡéirḡ mar rin leaḡac
 4930 rṡir an ḡa fliocḡ rṡin, ḡo nḡeacair báḡaḡ ar fliocḡ Uí
 ḡriac, ḡo raíḡirḡ ceannar an ḡa cṡrioc ó faoláin, aḡur ḡo
 raḡaḡar aimḡear imḡian ḡa éir rin 'n-a fḡilb, sṡr beanaḡar

whose name was Congain, was pregnant, and that it was a daughter she would bring forth, and that they should ask the daughter in fosterage, and give a fee in order to obtain her. After this the daughter was born; and she was fostered by the Deise. The daughter's name was Eithne Uathach, and she was fed by the Deise on the flesh of infants that she might grow up the more quickly; for a certain druid had foretold that they would get territory from the man whose wife she would be. And when she was of age to wed, she was married to Aonghus son of Natfraoch, king of Munster. And Aonghus gave them, in consideration of getting her to wife, Magh Feimhean, that is, Trian Chluana Meala, and the Trian Meadhonach after the expulsion of the Osruighigh from these territories. And a long time after this Aonghus and Eithne were slain by the Leinstermen in the Battle of Ceall Osnadh, four miles east of Leithghlinn.

These descendants of Fiachaidh Suighdhe, who are called the Deise, possessed only the district known as Deise Dheisceirt, that is, from the Siuir southwards to the sea, and from Lios Mor to Ceann Criadain, up to the time when Eithne Uathach was married to Aonghus son of Natfraoch, king of Munster. For it was about that time that Aonghus gave them Deise Thuaisceirt, that is, from the same Siuir to Corca Athrach, which is called the Plain of Cashel. And O Faolain, who came from that stock, was king of Deise Thuaisceirt; and the place in which his residence was situated was on the brink of the Siuir to the west of Inis Learhnachta; and Dun Ui Fhaolain is the name it is called to-day. Another kinsman of his occupied Deise Dheisceirt, and he was called O Bric; and he had his stronghold beside the sea, in the south, in the place which is now called Oilean Ui Bhric. And the Deise were divided thus between these two races until the race of O Bric became extinct; and O Faolain obtained the chieftainship of the two territories, and held it for a long period afterwards, until the race of

riol éidhí Dóire tuisceairt ve, go nac. raibé 'n-a feild ré
acaecc fáll; nérinn acé Dóire Dóirceairt amáin.

4935 Tuis tuisab é Dongur Oppuige go n-a fúirinn vo fáb
ceire 1 Mái féméan va ngoircí Dóire tuisceairt;
agus tuisab iad an rliócc-ra fíacac Suighe vo cátráinn a
Mái féméan Dongur Oppuige go n-a fúirinn; gonao ón
mhíreabó tugadai ar Dongur ráirítear baile Orluóe agus
4940 Mullac Inneona 1 Mái féméan anú; baile Orluóe
iomorro ó uiluóe na laoc ran cómlann; agus Mullac
Inneona ón cátránn airméonac vo rinneabó ar Oppuigib
ar go laigib.

Tarla rán am roin ceirce feola ar Cormac mac Airt
4945 ní éireann, agus é ar gcaiteam cíora na gcúigeabó ce
lionmáire luéta a ceaglaig, agus cinnir comáirle ré n-a
aírefeadomannac cionnur vo-géadabó ní lé riar a míurir
go ham a cíora vo cógáil, agus ir i comáirle tug an
feadomannac óó, rluag lionmáir vo cionól agus triall von
4950 Mumáin vo cábac míradair cíora ríog éireann. “Óir ní
óiltear leo,” ar ré, “acé cíor doiméigibó ríob-re, agus acá
vá cúigeabó ran Mumáin agus céio cíor cúigibó vo ríog
éireann ar gac cúigeabó óíob.” Cinnir Cormac ar an
gcomáirle rin agus cuirir ceacra go fíacabó Muilleacáin
4955 fá ní ar an Mumáin an ran roin vo cábac cíora an vaira
cúigibó air. Freagair fíacabó vo na ceacraib, agus dou-
baire nac óilteabó baíre cíora ré Cormac nacar óilteabó rin
na ríogabó cáinig roime. Agus mar ráinig an rcéal roin
Cormac, cuirir cionól ar rluag lionmáir agus triallair leo
4960 agus ní deárrabó comnuíbe go ráinig Oruim Oámgaire
ran Mumáin, áit vá ngairmítear Cnoc Luinge anú. Agus
rúir 1 bporbaire nó 1 bporlongporc ann; agus cis fíacabó
Muilleacáin ní Mumáin von leic eile ué ré hué óó.

Ir amláir vo bi Cormac an tráic roin agus viraóite

Eibhear took Deise Thuaisceirt from him; and so he possessed only Deise Dheisceirt on the coming of the Foreigners to Ireland.

Understand that it was Aonghus Osruighe and his followers that obtained sway over Magh Feimhean, which is called Deise Thuaisceirt, and that it was this sept of Fiachaidh Suighdhe who expelled Aonghus Osruighe and his followers from Magh Feimhean; and from the defeat they inflicted on Aonghus are named Baile Orluidhe, and Mullach Inneona in Magh Feimhean at this day; Baile Orluidhe from the *urlaidhe* or long hair of the warriors in the battle, and Mullach Inneona from the Osruighigh having been driven from it to Leinster against their will.

About this time Cormac son of Art, king of Ireland, felt a scarcity of meat, having spent the rents of the provinces because of the extent of his household staff; and he took counsel with his high-steward, how he could obtain supplies for his staff until the time of his rent-taking; and the steward advised him to assemble a large host, and go into Munster to levy the head rent of the king of Ireland. "For they only pay thee," said he, "the rent of one province, while there are two provinces in Munster, and each of these provinces should pay the rent of a province to the king of Ireland." Cormac acted on that advice, and sent envoys to Fiachaidh Muilleathan, who was then king of Munster, demanding from him the rent of the second province. Fiachaidh answered the envoys, and said that he would not pay a higher rent to Cormac than was paid to the kings who preceded him. And when this answer reached Cormac, he assembled a large host, and marched with them, and halted not till he reached Druim Damhghaire in Munster, which place is now called Cnoc Luinge. And there he fixed his tent or camp; and Fiachaidh Muilleathan, king of Munster, came on the other side against him front to front.

At that time Cormac was thus circumstanced: he had

4985 ALBANACÁ 'n-a focáir ann, agus iad ag imirt iomaio
 oraoideacá ar níos Muíman agus ar a muinntir; agus go
 háirithe níor fágad aon bhaon uirce láimh né longóir
 níos Muíman, ionnurf go rabhadar daoine agus áirnéir i
 ngsuair báir o'earbair uirce, ionnurf gur b'éigean do níos
 4970 Muíman fíor do cúir i noáil Moza Ruic oraoi do bi i
 gCiarraidhe Luacra; agus do mair an Moz Ruic-fe né linn
 naoi níos véas, amail aoeir an file ran iann-ro:

Ré naoi níos véas uair i noair
 Saogal Moza Ruic né nógliar
 4975 Ó Roé mac Ríogail mór bloró,
 go Cambre lonn léreacoir.

Agus mar éainis Moz Ruic fá héigean don níos óá ériúca
 céad fearmuige óa ngoirtear chíoc Róirteac agus chíoc
 Conuúac do éabairt óó. Agus leir rin rcaoilir Moz Ruic
 4983 an glar do bi ar an uirce ag a cóngbail ó fluaš níos
 Muíman maille né ga zeintlióe do bi aige do teilgean
 ran aer ruar, agus ran áit 'n-ar éuirling an ga, do ling
 tobar fíoruirce airte léir fóiread fir Muíman ón éigean
 carca i n-a rabhadar. Agus leir rin lingir ní Muíman go
 4986 n-a fluaš ar Córmac agus ar a muinntir, gur ruasadar
 ar an Muíman iad gan cat do éabairt gan creic do
 véanadh dóib. Agus do bádar ag córaidheac oiria go
 hOrmuige gur ba héigean do Córmac cuir agus teannta
 do éabairt uair né briaíóir do cúir ó Teampais go Ráit
 4990 Naoi né ráitcear Cnoc Ráíonn go fíacair Muilleacá
 i nsioll né cúitugad do éabairt i nscáoóar óa noearna
 ran Muíman don turar roin; sonad óa fáirnéir rin do
 pinne an file an iann-ro:

Fíacair Muilleacá, maic ní,
 4995 a hiaic aible i leiríó Chaoi;
 tugad géill óó a Teampais érim
 go Ráíonn néil go Ráit naoi.

Do bádar uair mac ag an bfiacair-ro mar acá Oilill
 flann Mór agus Oilill flann beag. Ni raibe flióct ar

druids from Alba with him there, who practised much magic against the king of Munster and his followers, and in particular, not a drop of water was left near the camp of the king of Munster, and so people and cattle were on the point of death through want of water, and the king of Munster was obliged to send for Mogh Ruith, a druid, who was in Ciarraidhe Luachra; and this Mogh Ruith lived in the time of nineteen kings, as the poet says in this stanza:

The reign of nineteen successive kings
Was the life of Mogh Ruith with much fighting,
From Roth son of Rioghall, great the fame,
To Cairbre Lithfeachair the strong.

And when Mogh Ruith came, the king was obliged to give him two cantreds of Feara Muighe, which are called the country of the Roistigh and the country of the Condunaigh. And thereupon Mogh Ruith removed the barrier that had been put to the water withholding it, and at the same time threw up into the air a magic spear which he had, and in the place in which the spear fell there burst forth a well of spring water which relieved the men of Munster from the thirst that afflicted them; and hereupon the king of Munster with his host made a sudden onset on Cormac and his followers, and expelled them from Munster, without their having fought a battle or carried off a spoil. And they pursued them to Osruighe, so that Cormac was forced to give pledges and securities that he would send hostages from Tara to Raith Naoi, which is called Cnoc Rathfonn, to Fiachaidh Muilleathan, as a guarantee that he would make compensation for all the injury he had done to Munster in that expedition; and as a declaration of this, the poet composed this stanza:

Fiachaidh Muilleathan, good the king,
From the land of Aibhle in Leitire Craoi,
Hostages from great Tara were sent him
To bright Rathfonn to Raith Naoi.

This Fiachaidh had two sons, to wit, Oilill Flann Mor and Oilill Flann Beag. Oilill Flann Mor had no issue, and

5000 Oílill Flann Mór a gsur a maireann do fliocht fíadac
Muilleacán i r ar fliocht Oilíolla Flann Uis atáio ; gonaó
uime rin aoir an file an rann-ro :

5006

mí fíadac muilleacán mór,
Oílill Flann Mór an miodóil,
Oílill Flann beag na plóg roim :
a clann i r mór ran mhuoin.

Ar mbeir iomorro o'Oílill Flann Mór gan fliocht, do
gab ré n-a óearbhrácair Oílill Flann beag mar mac a gsur
do fásaió a maoin fásalca a gsur a oigheacó aige, ar
5010 eacó go mbeir o'fíadacó air féin a gsur ar a fliocht a ainm
féin do cur ran óarórcáoileacó ior é féin a gsur fíadacó
Muilleacán ; a gsur i r mar rin atá ré i Praltair Cáril
a gsur i reinleabhráib oile. Síóacó ní hé i r iontuigte arca
go mac é Oílill Flann Mór b'acair o'Oílill Flann beag.
5016 Acó i r uime do gnácuigheacó leir na reanáiróib Oílill Flann
Mór do cur i ngeis geinealaig fíadac Muilleacán mar
cuimniugacó ar an eacó do bí ior é féin a gsur Oílill Flann
beag, amail aoubhramar tuar. I r é Connla Clam mac
Taróg mic Céin rinnreap fil gCeardail a gsur fil Meacair
5020 do marb fíadacó Muilleacán i bfeill ag Acó Uireal, ré
ráiróteap Acó Uireal ar Siuir an can-ro. a gsur i r é ní va
otáinig é do óeanaím na feilbeirte rin, ar mbeir iomorro
do Connla a gsur é 'n-a macaom óg i bfoacair Córmac mic
Diric ag rogluim beap a gsur treíteacó, carla lubra nó
5026 claimé óó, a gsur níor gab leigear ran biot gneim óe. I r
ann rin aoubhairc Córmac i r nac raibe leigear i gcinneacó
óó, go noearnacó é féin do nige i bfuil nioó, a gsur va
noearnacó roim go mac plán ó n-a claimé é. Go gnoo va
éir rin ceileabhráir Connla do Córmac, a gsur triallair von
5030 muidain o'fíor a bhrácar fíadac Muilleacán fá ri muidan
an-tan roim. a gsur i r é áic 'n-a raibe fíadacó Muilleacán
'n-a cónnuioe an trác roim i Ráic Ractáinne, ré ráiróteap

it is from Oilill Flann Beag that all who survive of the race of Fiachaidh Muilleathan are descended. And hence the poet indites this stanza :

*The sons of great Fiachaidh Muilleathan
Were Oilill Flann Mor of the mead-drinking,
And Oilill Flann Beag of the hosts ;
His progeny are great in Munster.*

Now, as Oilill Flann Mor was without issue, he adopted his brother Oilill Flann Beag as a son, and left him his personal effects and his inheritance on condition that he and his descendants should place his name in the genealogy between his own name and that of Fiachaidh Muilleathan ; and so it is in the Psalter of Cashel, and in other ancient books. It is not, however, to be inferred from them that Oilill Flann Mor was the father of Oilill Flann Beag. But the reason why the chroniclers used to put the name of Oilill Flann Mor in the genealogical tree of Fiachaidh Muilleathan was to commemorate the compact that existed between himself and Oilill Flann Beag, as we have said above. Fiachaidh Muilleathan was treacherously slain by Connla Clamh son of Tadhg, son of Cian, ancestor of the siol Cearbhaill and of the siol Meachair at Ath Uiseal, which is called Ath Aiseal on the Siuir at the present time. And the reason why he did that deed of treachery was that when Connla was a youth with Cormac son of Art, learning manners and accomplishments, leprosy or mange came upon him, and no medical treatment whatever availed him. Cormac told him on that occasion that there was no cure destined for him, until he should wash himself in the blood of a king, and that were he to do that he would be healed of his mange. Soon after this Connla took his leave of Cormac, and went into Munster to visit his kinsman, Fiachaidh Muilleathan, who was then king of Munster. And at that time Fiachaidh Muilleathan resided at Raith Rathfainne, which is now called Cnoc Rathfonn, with his foster-mother, whose name was

Cnoc Račronn aníú, i bpođair a buimige dar b'ainm, Račronn; ađur ar nođtain Connla 'n-a láđair fáiltiđir noime.
 5035 Lá n-aon iomorro go gnoo da éir rin éirđir Fiáđair go lion a đeaglaig láim lé Siuir, ađur Connla ađ iomđair a fleiđe ré a đoir, ađur đeir go háđ Aireal go noeáđair oo fnám ar an linn, ađur rmuainir Connla ar đeagare Cormaic. Ađur leir rin đeir ar bpuáđ an puipe go ocug ráđao fleiđe
 5040 ar Fiáđair ađur é ađ fnám, gur marđao amlaio rin é. Siđeao pul ruair ré bár oo rinne anacal ar Connla ađur oo fógair da đeaglađ đan a marđao, ađur éađair oo láđair da éir rin. Đonađ mar rin oo cpiođnuigead beađa Fiáđac Muilleatáin.

XLV.

5045 Douđramar đuar oo réir an đreanđura đurab deic-neabair ingean oo bi ađ Cormac. Siđeao annro ni luair-feam áđt oiaf oiođ, mar ađá đráinne oo ba bean o'fionn mac Cumail ađur oo đuar i n-ealóđ ré Điarmaio ó Duibne, ađur áillbe ingean Cormaic oo ba bean 'n-a
 5050 oiaio rin o'fionn.

Ađur cibé ađeapao nac raibe fionn ná an fían ann, ni fiof oó é. Óir ađáio ađainn, ré ruiđuđao na Féine oo beit ann, na đri neite lé noeapđear fírinne đáđa rđaire ran mbit leat amuiđ von Điobla, mar ađá bealoroear na
 5055 rean, reirređibe ađur réaođomarđairde da ngoirđear i laioin Monumenta. Óir ađámaoio da đlor ó beal go beal go raibe fionn ađur an fían ann, ađur fór ađáio rđiđibe go foirleatán da fáirnéir. Ađáio mar an đceaoa réaođomarđairde ar n-a n-ainmniđuao uáđa, mar ađá Surbe
 5060 fínn ar Sliab na mĐan, ó fionn ua Đaoirce, ađur Gleann đarair i nliđ fáiđe, ó đarair mac Móina, ađur leabair Điarmađa li Duibne ađur đráinne ađ poll Tiđe liabáin i nliđ Fiáđac Eirne, da ngoirđear Duđais li đeacnaraig

Rathfonn ; and when Connla came into his presence, he bade him welcome.

Now, on a certain day soon after this, Fiachaidh went out beside the Siuir with all his household, attended by Connla, who carried his spear ; and he went as far as Ath Aiseal, and proceeded to swim in the stream ; and Connla bethought him of Cormac's instructions. And thereupon he went to the verge of the bank, and stabbed Fiachaidh with his spear as he swam, and thus slew him. Fiachaidh, however, before he died, protected Connla, and forbade his household to slay him. And he died immediately after that. And it was in this way the life of Fiachaidh Muilleathan ended.

XLV.

We said above, following the seanchus, that Cormac had ten daughters. We shall, however, refer only to two of them here, to wit, Grainne, who was wife of Fionn son of Cumhall, and Aillbhe daughter of Cormac, who was wife of Fionn afterwards.

And whoever should say that Fionn and the Fian never existed would not be stating truth. For, to prove that the Fian existed we have the three things that prove the truth of every history in the world except the Bible, namely, oral tradition of the ancients, old documents, and antique remains, called in Latin *monumenta*. For it has been delivered to us from mouth to mouth that Fionn and the Fian existed ; and, moreover, there are numerous documents that testify to this. There are also antique remains named after them, as Suidhe Finn on Sliabh na mBan, called from Fionn descendant of Baoiscne, and Gleann Gharaidh in Ui Faithche, called from Garaidh son of Morna, and Leabaidh Dhiarmada Ui Dhuibhne agus Ghrainne at Poll Tighe Liabhain in Ui Fiachrach Eidhne, which is now called the country of

aníú, agus mar rin vo móran o'áitib oile i nÉirinn.
 5065 Agus dá n-abrad doinnead nac inéireote móran oar
 ríobad ar an bfein, ir veimín gubab fíor vó é, óir ní
 raibé ríogadé ran bít ir nac ríobéatíbe né linn na
 pasántaéda rceoil va ngairtí fabulae. Féad Ríoiré na
 Gréine, Bevis of Hamton, Huon of Burdex, agus a ramail
 5070 oile rin vo ríobad lé linn an éireom féin. Síreab ní
 fuil ríobé ran bít ir nar ríobad ríaire fírinneada
 inéireote. Mar an gcéanna, tar ceann gur ríobad
 iomao o'fínnrcéalaib ríobéada ar fíonn agus ar an
 bfein, mar atá Cat fíonnrcága, Brúigean Caoréainn
 5075 agus Imtead an Síolla Deacair agus a ramail oile rin
 mar éiteam áimrre, cairr rin, ir vearb gur ríobad
 ríaire fírinneada inéireote orra. Agus ir vearb fór nac
 raibé áimnéio 'n-a bpearranaib dé mar an oruig vo
 máir né n-a linn féin; agus ní raibé ionnta dé buannaóda
 5080 vo ríogaid éireann né cornam agus né caomna na ríce
 oóib, amail bío cairtine agus ríogíuibíbe as gac ríog aníú
 né cornam a ríce féin.

Agus ir amlaib vo bíoir an fían as coinnmeab ar
 fearaib éireann ó Samain go Bealltaine, agus iao né
 5085 cornam córa agus né corc éasóra vo ríogaid agus vo
 éigearnaib éireann; agus fór né caomna agus né coiméao
 éuan na ríce ar fírinneart eadarrann; agus ó Bealltaine
 go Samain né reilg agus né ríabac vo véanaim, agus nír
 gac reiom oile va n-iarab ní éireann orra, mar atá corc
 5090 gaoa agus oíol cána, né corc oibfearragac agus gac uile
 oile va mbíob ran ríob ó fíon amad; agus tuarartail
 éinnce va éionn fíon oóib, amail bíor anoir ó gac ríog ran
 éoruir vo na cairtínib agus vo na ceannaib reabna bíor
 as véanaim reabma raol féin. Fá héigean iomorro von
 5095 féin ó Bealltaine go Samain beir caoib né n-a reilg agus
 né n-a briaóac féin mar coinnmeab agus mar tuarartail ó

O Seachnasaigh, and so, too, of many other places in Ireland. And should anyone say that much of what has been written about the Fian is not to be believed, he would certainly state the truth; for there was no kingdom in the world in which there were not written tales called *fabulæ* in Pagan times, for example, the Knight of the Sun, Bevis of Hamton, Huon of Burdex, and other such like, which were written even in the time of the Faith. But there is no country in the world in which also true and credible histories have not been written. In the same manner, although many imaginative romances have been written about Fionn and the Fian, such as Cath Fionntragha, Bruighean Chaorthainn, and Imtheacht an Ghiolla Dheacair, and others of a similar kind, for the sake of amusement, still it is certain that true credible accounts of them were also written. And it is also certain that their bodies were not abnormally large, but only like those of their contemporaries; and they were nothing more than hired warriors of the Kings of Ireland, to defend and to protect the country for them, as every king has now captains and soldiers to defend his own dominions.

Now the Fian used to be quartered on the men of Ireland from Samhain to Bealltaine; and it was their duty to uphold justice, and to prevent injustice, for the kings and the lords of Ireland; and also to guard and preserve the harbours of the country from the violence of foreigners; and from Bealltaine to Samhain to be engaged in hunting, and the chase, and in every other duty the king of Ireland might impose upon them, such as putting a stop to robbery, exacting the payment of tribute, putting down malefactors, and so of every other evil in the country. For this they had a certain pay, as every king in Europe gives pay to the captains and to the generals who serve under him. However, from Bealltaine until Samhain, the Fian were obliged to depend solely on the products of their hunting and of the chase as

riogáib éiréann, mar atá an feolmác oo beit mar biaó
aca, agus crioicne na mbeataóac n-allta mar tuarairtal.
Ní hiéti leo trá acé donpoinn ran ló go n-oióce, agus rin
5100 um trát nóna. Agus ir é gnácuáó oo biaó aca gac fealg
oo-niéti leo ar maidoin oo cúp cimcéall meadóin laoi leir an
ngiollanraio go tulaig o'áiríte mar a mbioir i gcomgar
coille agus riarc, agus ceinnce treacánnóra o'áonao
ann, agus oá élaír calman oo véanaí ran riarc i gcriao
5105 buirde, agus iomaó oo élocáib eimír oo cúp ran ceimó, agus
curo von feolmác oo cúp ar bearaib oá bhuic rir an
oieimó, agus curo oile ói oo éangal i nolaioitib fearca lé
ruagánáib agus a cúp oá beardaó ran élaír fá mó von oá
élaír, agus beit ag biaó na gclóó oo biaó ran ceimó
5110 orra, go mbeantaó ruca minic arca go beit beardaó oóib.
Agus oo biaó oo méio na oieinnce-re go bfuilto a lait-
reaca dubloirce i móran o'áitib i néirinn anu, agus ir
oioó gairmto na criadóireaca fulacé fian anu.

Oála na féine, an ran oo éuinnigóir gur an tulaig
5115 ar a mbioó an ceine, oo noéacó gac don oioó é féin, agus
oo éanglaó a léine fá éol a cúim, agus oo gadoaóir
cimcéall an oara luis oo luaidéamar tuar, ag folcaó a
brolc agus ag nige a mball agus ag buain allair oioó;
agus ann rin ag ruacáó a lútaó agus a gcuirleann, go
5120 gcuiróir amlaio rin a oeuirre oioó, agus oo hiéti a bpoinn
leo oá éir rin. Agus iar gcaiteam a bpoinne oóib oo
gadoaóir ag cógbáil a brianboó agus ag córuáó a lea-
tác, go gcuiróir inneall ruain orra féin amlaio rin. Trí
neite oá noéineacó gac don oioó leabao oó féin, mar atá
5125 barrgalaó ériann, caonac agus úrluacáir; an barrgalaó
i n-ioctar né lár, an caonac ór a éionn roin, agus an
úrluacáir i n-uacáir; agus ir oioó ro gairmtear ma
reintleabhaib trí coilceada na féine.

Ag ro ríor o'fionn mac Cumail agus cia an rliocé oo
5130 gaeóealaib ó o'áinag ré. Agus doeir Campianur n-a
éioinic go n-abhaio curo oo na hugoaraib guraó o'fionn

maintenance and wages from the Kings of Ireland ; thus, they were to have the flesh for food, and the skins of the wild animals as pay. But they only took one meal in the day-and-night, and that was in the afternoon. And it was their custom to send their attendants about noon with whatever they had killed in the morning's hunt to an appointed hill, having wood and moorland in the neighbourhood, and to kindle raging fires thereon, and put into them a large number of emery stones ; and to dig two pits in the yellow clay of the moorland, and put some of the meat on spits to roast before the fire ; and to bind another portion of it with suagans in dry bundles, and set it to boil in the larger of the two pits, and keep plying them with the stones that were in the fire, making them seethe often until they were cooked. And these fires were so large that their sites are to-day in Ireland burnt to blackness, and these are now called Fulacht Fian by the peasantry.

As to the Fian, when they assembled on the hill on which was the fire, each of them stripped off, and tied his shirt round his waist ; and they ranged themselves round the second pit we have mentioned above, bathing their hair and washing their limbs, and removing their sweat, and then exercising their joints and muscles, thus ridding themselves of their fatigue ; and after this they took their meal ; and when they had taken their meal, they proceeded to build their hunting-tents, and so prepare themselves for sleep. Each of them made himself a bed of three things : the tops of trees, moss, and fresh rushes ; the tree-tops at the bottom on the ground, the moss upon these, and the fresh rushes on top ; and it is these are called in the old books, the three tickings of the Fian.

The following is an account of Fionn son of Cumhall, and of the branch of the Gaels whence he sprang. Now, Campianus says, in his chronicle, that some authors say that it was Fionn son of Cumhall who was called Roanus.

mac Cumáill do gairmí Roanus. Sídeas ní fíor nó rin.
 Bíod a fíor agat supab é Cumáill mac Tíreannmóir an
 ceathrannas glúin ó Nuada Neact ní Laisean fá ádair nó,
 5135 agur Muirín Muncáom inígean Tairís mic Nuadac oraoi
 Cádairín Móir fá mádair nó. Agur fá hí Alma Laisean
 fá fearann oilear do Tairís mac Nuadac, agur ir va bítin
 rin do ráinig Alma Laisean o'fionn i gceart a mádar.
 Sídeas ir é ní Laisean tug formaoil na brian nó i nUib
 5140 Cinnrealaig mar a bfuil luimneac Laisean anu.

Ir éasgóir do-beir Hector Doetiur i Stair na hAlban
 ádác o'ainm ar fionn mac Cumáill, agur fór ir bréasac
 doeir go raibe cúis cubaio véas ar aithe ann. Óir ir
 pollur a feinleabhairb an treanúra nac raibe ainméio
 5145 ann tar a luic comaimirne. Agur ir pollar go raibadar
 orong von féin ba mó ba arnaéca agur ba láioir ioná é.
 Ir uime iomorro do rinneas Ri Féinnio óe ór cionn laoc-
 raíde éireann, do bpió go raibe a ádair agur a fearnaéair
 i gceannar feadna laocraíde éireann roime. Adbar oile
 5150 fór fá noearnas Ri Féinnio óe, do bpió gur fáruis a luic
 comaimirne i bpior agur i bfoíluim, i ngeoir agur i nglucar,
 agur fór i gchionnaéca agur i gchódaéca i gcaélaítrib,
 ionnur supab trió rin do hoirneas 'n-a Ríó Féinnio é, agur
 nac ar arnaécar a cúir ná ar méio a pearran feoc céc.
 5155 Ir é gnáéfluas do bíod ar buannaéca fá fionn tri caéa na
 Gnáéféine, agur tri míle ran cáé, an ran fá ríodac rin
 éireann né céile. Sídeas an ran do fárad earaonta ioir
 donluic o' uairlib éireann agur an t-airrois, nó an ran
 fá héigean fluas do cúir i nAlbain do neartugad né Dál
 5160 Riada i n-ágar allmurnac, do bíod react gcaéa ag fionn
 ionnur go mbíod fupéainn fluas aige né oul o'fupcaéca
 Dál Riada i nAlbain agur né héirinn do cóiméas ó for-
 neart eacerrann mar an gcéanna.

Ir iomda ardaoiréac do bíod fá fionn ar an bfein,

But this assertion of his is not true. Know that it was Cumhall son of Treanmhor, the fourth in descent from Nuadha Neacht, king of Leinster, who was his father, and that his mother was Muirn Mhunchaomh daughter of Tadhg son of Nuadha, druid of Cathair Mor; and Almha of Leinster was the native inheritance of Tadhg son of Nuadha; and hence Alma of Leinster came to belong to Fionn in right of his mother. However, it was the king of Leinster who gave him Formaoil na bhFian in Ui Cinnsealaigh, where Luimneach Laighean is at this day.

Hector Boetius, in the History of Alba, unjustly calls Fionn son of Cumhall a giant; and besides he falsely asserts that he was fifteen cubits in height. For it is plain from the old books of the seanchus that he was not of abnormal size as compared with his contemporaries; and it is plain that there were some of the Fian of greater size, more powerful, and stronger than he. Now, the reason why he was made Ri Feinnidh over the warriors of Ireland was that his father and grandfather before him were leaders of the warriors of Ireland. Another reason also why he was made Ri Feinnidh was that he surpassed his contemporaries in knowledge and in learning, in skill and in strategy, and also in wisdom and valour in fields of battle, so that it was on this account he was appointed Ri Feinnidh, and not because he surpassed all others in strength of body and size of person. The ordinary host that served under Fionn consisted of the three battalions of the Gnathfhian, having three thousand in each battalion, when the men of Ireland were at peace with one another. But whenever any party of the nobles of Ireland were at enmity with the high king, or whenever it was necessary to send a host to Alba to help Dal Riada against foreigners, Fionn used to have seven battalions, so that he had a sufficiently large host to go to Alba to assist Dal Riada, as well as to guard Ireland from the oppression of the foreigners.

There were many chief leaders under Fionn in command

5165 mar a tá caithmíleas ór cionn dáta, a máil bíor colonel ór
 cionn regiment, ceann feadhna céir, a máil bíor cairtín
 anoir; taoiréas caogaid, a máil bíor lieutenant, agus taoi-
 réas trí naonbair, a máil bíor corporal, agus taoiréas
 naonbair, a máil bíod decurio as an Rómánas. Óir an
 5170 tan do-nícti veic gcipe nó veic mangca von céas, do bíod
 bairánta ar gac mangc díob, agus ir de go gaircti taoiréas
 naonbair. Agus an tan luaitéar i rtarctaid na héir-
 eann fear comlainn céas nó caogaid nó naonbair nó a
 raimail oile rin do beic von féin, ní head ir iontuigte
 5175 arta gurbab da láim féin do mhuirféas céas nó caogaid nó
 naonbair, áct ir eas ir iontuigte ar gur bairánta céas nó
 caogaid nó naonbair é, agus go mbíod ioncomlainn go n-a
 buidín lé n-a raimail féin do bairánta as a mbíod raimail
 na buidne céasna aige. Do bíod ceitne neite o'fíadaid
 5180 ar gac don do gabtaoi i bfiannairéas do cómlionas.
 An céirní gan cras do gabáil ré mnaoi, áct a toga ar
 a veigbéaraid agus ar a créitib. An daria ní gan bean
 do fáruas. An trear ní gan uine o'earas um féas
 ná um biad. An ceatramas ní gan doirfear díob do
 5185 ceitcas ré naonbair laoc.

As ro ríor na coingill oile do cuir fionn mac Cumail
 rna gíadaid gairce fá héigean do gac don do gabáil rúil
 do glacraide i bfiannairéas é. An céascoingill: ní
 gabtaoi fear ran bfein i mórtáil uirnis ná i ndonac
 5190 Tailitean ná i bfeir Teamhac, nó go ucugad a ádar
 agus a mádar agus a éine agus a gáolta plána uata
 gan a bair o'asrao ar neac oile go bráct, ionnup nas biad
 a rúil ré uine ar bit da díogail áct é féin; agus da
 noearntaoi uile móra leirfean gan a éarais o'asrao
 5195 ann. An daria coingill: ní gabtaoi neac ran bfein go
 beic 'n-a file dó, agus go noéineas da leabair véas na
 pliréasda. An trear coingill: ní gabtaoi fear ran bfein

of the Fian, thus: a caithmhíleadh in command of the battalion, as a colonel is in command of a regiment, the leader of a hundred like the modern captain, the chief of fifty like the lieutenant, and the head of thrice nine like the corporal, and the head of nine like the decurion of the Romans. For when the hundred were divided into ten divisions, or ten ranks, there was an officer over each, who was called a leader of nine. And when mention is made in the records of Ireland of a man match in battle for a hundred, or fifty, or nine, or such like as belonging to the Fian, we are not to understand from them that such a man would kill a hundred, or fifty, or nine, with his own hand; but what we are to understand from them is that he was leader of a hundred, or fifty, or nine, and was, with his following, a match in battle for a similar leader in command of a like following. There were four injunctions placed on everyone admitted to the ranks of the Fian. The first injunction was not to accept a dowry with a wife, but to choose her for her good manners and her accomplishments; the second injunction, not to force a woman; the third injunction, not to refuse a man asking for valuables or food; the fourth injunction, that none of them should flee before nine warriors.

The following are the other conditions which Fionn son of Cumhall attached to the degrees in bravery which each one was bound to obtain before being received into the Fian. The first condition: no man was received into the Fian or the great Assembly of Uisneach, or the Fair of Tailte, or the Feis of Tara, until his father and mother and clan and relatives gave guarantees that they would never demand any retribution from anyone for his death, so that he might look to no one to avenge him but to himself; and that if he should inflict great injuries, retribution should not be visited on his kinsmen. The second condition: no one was admitted into the Fian until he had become a *filé*, and had made up the twelve books of *Filidheacht*. The third condition: no one was admitted

go nvearntaí lárdaí logmór do foicead ór cionn a glúin
 dó, agus do cuirte innte é, agus a ríad leir, agus fad
 5200 láime laoió do ériann cuill 'n-a láim; naonbar laoió do
 tigeaó cuige go naoi rleagab leo, agus naoi n-iomaire
 eatorra agus é, agus do caite leo a naoi rleaga i n-aoi-
 feaó nír, agus dá ngoiú cár an rceit agus cár an gcrann
 gcuill é ní gabtaí i bfiannaióeaó é. An ceatramad
 5205 coingíoll: ní gabtaí fear ran bfein go nvearntaí ríge
 fuilc aír agus go gcuirte tré coillcib iomaó é, go oirgíur
 an fían uile 'n-a óiaó ar tí a gona, agus ní biaó o'agab
 eatorra aó aoncrann, agus dá mbeirte aír do goiú é.
 An cúigeaó coingíoll: ní gabtaí fear ran bfein dá gcrío-
 5210 nuigíur a airm 'n-a láim. An reiréaó coingíoll: ní gabtaí
 fear ionnta dá ocugaó cráoó ran coill olaí dá folc ar
 a ríge. An reatmáó coingíoll, ní gabtaí fear ionnta
 dá mionuigeaó crann crion fá n-a córaib. An c-octmáó
 coingíoll, ní gabtaí fear ionnta, muna lingeaó cár ériann
 5215 buó comáiríe n-a éadán agus muna gcríomaó fá ériann
 buó comíreál n-a glúin, tré iomaó lúit do beit n-a
 cóirp. An naomáó coingíoll, ní gabtaí fear ran bfein
 muna ocugaó vealg ar a cóir lé n-a láim gan coirmeaíre
 a reatá uime. An veicmáó coingíoll, ní gabtaí fear
 5220 ionnta muna ocugaó móio don Ríó fínniú fá beit oilear
 uiríamáó dó.

Tarla n-a linn Cóirmaic do beit i bpláitear éreann go
 ocugaóar oíong o'uarláb ulaó ruais fá imeall na hálban,
 go oíarla Ciarraic ingean ríog Críutneaó óóib, go ocug-
 5225 aóar i mbroio cár muir í. Agus mar do éualao Cóirmac
 tuaragabáil a rceime iarrair ar cáó í, agus tug leir dá
 tíg féin í; agus do éinn rí ar mnaib a comáiríre i rceim,
 agus gráóuigíur Cóirmac tríó rín í. Mar do éualao iom-

into the Fian until a large pit reaching above his knees had been made for him, and he was placed in it with his shield and a hazel staff as long as a warrior's arm in his hand; and nine warriors, with nine spears, were to approach him, leaving the space of nine furrows between him and them; and they hurled nine spears together at him, and if he were wounded in spite of his shield and his hazel staff, he would not be received into the Fian. The fourth condition: no man was admitted into the Fian until, having his hair plaited, he was sent through several woods with all the Fian in pursuit of him with a view to wounding him, while he got but the odds of a single tree over them, and if they overtook him, they would wound him. The fifth condition: no man was admitted into the Fian whose weapons trembled in his hand. The sixth condition: no man was admitted among them if a branch of a tree in the woods unloosed from its plait a single braid of his hair. The seventh condition: no man was admitted among them if he broke a withered bough beneath his feet. The eighth condition: no man was admitted among them unless he leaped over a tree as high as his forehead, and unless he stooped beneath a tree as low as his knee, through the great agility of his body. The ninth condition: no man was received into the Fian unless he could pluck a thorn from his foot with his hand without stopping in his race for the purpose. The tenth condition: no man was admitted among them unless he had sworn to the Ri Feinnidh that he would be faithful and submissive to him.

While Cormac held the sovereignty of Ireland some Ulster nobles made a raid on the coasts of Alba, and they came upon Ciarnait daughter of the king of the Cruithnigh, and brought her as a captive across the sea. And when Cormac heard of her beauty, he demanded her publicly, and took her to his own house; and she surpassed the women of her time in beauty; and for this Cormac loved her. But

oirra Eicne Ollamhó, inígean Dúnlainz, bean róirta Cormaic,
 3230 Ciarndait do beic aige, aubaidir naé beoirt ar don i n-doin-
 feact aige, aghur fá héigean a faḡail u'Eicne, gur éur do
 óaoirre uirre naoi méic nó naoi gceanna ardaur do bleic
 nó do meic a bhróin ḡac laoi. Áct cairr rín, carla
 Cormac i n-uaignear oi, gur coircead leir i, aghur ar mbeic
 3235 coiriac oi, níor féas bleic do óeanañ aghur céto ór íreal
 go Cormac aghur inhirr rín uó. Cairr Cormac ríor go
 hálbain i gcoinne raor do óeanaó muileann. Tis an
 raor éirge aghur do rinnead an muileann lair do fíoraó
 Ciarndait ar an óaoirre 'n-a raide ag Eicne; ḡonaó ve
 3240 rín do éan an ríle na raoinn-re ríor:

Ciarndait carla Cormaic éoir,
 mór ḡeas do diaḡad a bhróin;
 naoi méic ḡac laoi lé do bleic,
 níor d'obair úime óéimneic.

3246

Cairrair uirre an rí rán,
 iona éoir 'n-a haonarán;
 go ríorcoirceair rí leic,
 iar rín ro féimrú ríobleic.

3250

Airéir uirre na Cairn,
 tug raor muilinn car mórúinn;
 céadmuileann Cormaic tuc air,
 Ro ba cadaur do Ciarndait.

when Eithne Ollamhdha daughter of Dunlaing, Cormac's lawful wife, heard that Ciarnait lived with him, she said that he must not have them both at the same time; and Eithne insisted on getting charge of her; and she imposed on her as a work of slavery that she should grind with a quern nine pecks or nine measures of corn every day. Notwithstanding this, Cormac met her in secret; and she conceived of him; and when she became pregnant, she was unable to grind; and she went privately to Cormac and told him so. Cormac sent to Alba for an artificer who could construct a mill. The artificer came to him, and made the mill to release Ciarnait from her slavery under Eithne; and it is on this theme the poet composed the following stanzas:

Ciarnait, handmaid of just Cormac,
Fed many hundreds from a quern;
Nine pecks she had each day to grind;
It was not work for a frivolous person.

Then meets she the noble king
In his house, where she is alone;
And she conceived in secret,
And after that she refused to grind.

Conn's grandson went to visit her;
He brought a millwright from over seas;
The first mill of Cormac son of Art
Was a help to Ciarnait.

XLVI.

1r né linn Cóirnaic do mair Fíteal, ašur 1r é fá hairo-
 breiteamh dó; ašur ar mbeir o'fíteal né huét báir o'fášail;
 5255 do éuir fior i gcoinne a míc da ngairtí Flaitrí, ašur do ba
 ouine glie foglumta an Flaitrí rin. Do fášaid Fíteal a
 beannaét aige, ašur tug do cómairle dó ceitne neite do
 cóiméad go fhuócnamhac, ašur go maó roéar dó rin do
 véanamh, mar atá gan mac ríog o'alcrom ná o'ileamhain,
 5260 gan rún 'n-a mbeir suair do léigean né n-a mnaoi, gan
 mac mošaid do méadušad, gan a éirte nó a ríor do
 éabhairt i ucairíod da fíair. Ašur i noiaid báir fíeil do
 mear Flaitrí fhuamh do véanamh ar šac ní úioš roin;
 ašur mar véarbad opra šlacair Flaitrí mac do Cóirnac
 5265 mac airt ar ualcašar, ašur i gcoinn airmire 'n-a úiaid rin
 beirir an leand fá coill leir, ašur tug do muicíde da muinn-
 tiri féin do bí i noiamhair na coille é, ašur duubairt rir an
 leand do céilt go maít go gcuiread féin comairta cinnite
 éuige; ašur leir rin cillir uon baile da éig féin, ašur
 5270 léigir cuirre ašur uobríon mór air, ašur fiafhuigir a bean
 fáct a cuirre ašur a bhríon oe. Duubairt-rean nac raide
 a beag. Šíóeas mar do connairc rre an bhríon ar maršain
 aige, do šad go liorca ag leaorán air ag lonšairneac
 adbair a cuirre. Duubairt-rean da noéineas rún air go
 5275 noétraš fáct a bhríon oi.

Do mionnuig rre go gceilfeas šac ní do noétraš
 reirean eiré rún oi. "Mareas," ar reirean, "carla óam-
 ra feilbeart anabaid do véanamh, mar atá mo ualca, mac
 an ríog, do marbad." Šceasair an bean ar n-a élor rin
 5280 oi, ašur šairmíur muinntear an tige ašur duubairt riu an
 fionšalaš do éangal eiré mac an ríog do marbad; ašur
 do-nítear amlaid rin leo; ašur beirtear ceangailte šur
 an ríog é. Carla ríor do Flaitrí šur méaduig mac reas-
 cair da muinntiri féin go raide 'n-a úuine fíaidbir. Tug

XLVI.

It was in the time of Cormac that Fitheal lived ; and he was his chief brehon ; and as Fitheal was about to die, he sent for his son named Flaithri ; and this Flaithri was a wise and learned man. Fitheal left him his blessing, and advised him to observe four things most carefully, and that it would be to his advantage to do so, namely, not to nurse or take in fosterage a king's son, not to impart a dangerous secret to his wife, not to raise the state of a serf's son, not to commit his purse or his treasure to his sister's keeping. And after Fitheal's death, Flaithri resolved to test each of these points. And to make trial of them he took in fosterage the son of Cormac son of Art ; and some time after he took the child with him into a wood, and gave him to one of his people, a swineherd, who lived in the recesses of the wood ; and he asked him to conceal the child well until himself should send him a certain token ; and then he returned to the town to his own house, and feigned much trouble and distress ; and his wife inquired of him the cause of his trouble and distress. He said it was nothing. But when she saw his distress continue, she began to importune him to find out from him the cause of his trouble. He said that, if she would keep it a secret, he would tell her the cause of his distress.

She swore that whatever he should tell her as a secret she would not reveal it. " Then," said he, " I have committed a dreadful act of treachery, that is, the slaying of my foster-son, the king's son." Upon hearing this, the wife screamed, and called the house-folk, and told them to bind the parricide because he had killed the king's son. And they did accordingly ; and they took him bound to the king. Flaithri also had raised the state of the son of one of his own stewards so that he became a rich man. Similarly very soon after his

5285 mar an gcéadna go siro i noisib dáir a d'ar cuio da
ionnmur i uaircib da fíair, ionnmur naé naéad éinni do
na ceitne neitib duobairt a d'air nír gan fíomad uair.
Mar fíair ionnmur naé an neadairt fá d'airt é, agus
an ní ar tí a d'airtíte, ní naib duine díob ír cruime agus
5290 ír déine do bí 'n-a d'airt iona mac an neadairt, i noisib
go d'airtíte fáin oisnead fíairtí né a ceannad do fáin.

Cuirir fíairtí, ar mbeir fan éigean roin do, fíor i noisib
a fíairtí a d'airtíte uairtí an méio ionnmur tuig i
uaircib bí do cup déit, go noisnead capaid do fáin cim-
5295 céall an níos, agus mar náinib an ceadairt í, do fíair
naéar glac fáin a fíairtí nír uairtí naé. Agus mar náinib
an fíairtí roin fíairtí agus é né hué a d'airtíte uairtí a
léigean do láir an níos go noisnead comrád nír nír;
agus ar uéad do láir Cormaic do, do innir go naib an
5300 mac fíair, agus duobairt é fáin do congáil fan cuibnead
i naib go uéad do d'airtíte da d'airtíte do láir. Cuirtear fíor
ar ceann an míc, agus ar uéad do láir don leab
ón muicib a d'airtíte i goisnead a d'airtíte, mar do connead fá
fíairtí cuibnead, goisib nó gur fíairtíte de. Agus ar
5305 mbeir do fíairtí fíairtíte, fíairtíte Cormaic ór íreál de
cead ar ar fíairtíte é fáin do cup fan fáir do roin. “Do
fíomad na ceitne goisnead tuig m'airtíte d'airtíte do
nirnead é,” ar fíairtí, “agus fíairtíte ar n-a noisnead
gurab cionna na ceitne comairtíte tuig m'airtíte d'airtíte.
5310 Ar uéir ní cionna do nead oisnead míc níos do fáir
ar a íreál, d'airtíte fáir do d'airtíte da uéad do lot nó
mílead do d'airtíte don d'airtíte, agus bead nó báir an oisne
do d'airtíte fáir, ar cup ar nír. An d'airtíte comairtíte tuig
m'airtíte d'airtíte, do fáin náinib ní bí congáil nír fíairtíte-
5315 tairt i mnaoi fan bí go coitceann, agus uime nír ní cionna
a fíairtíte do nír do léigean né. An cead comairtíte tuig
m'airtíte d'airtíte, gan mac moisib nó duine uairtíte do méad-

father's death he committed some of his wealth to his sister's keeping, so that none of the four counsels his father had given him should go untested by him. Now, when the steward's son found that he was a prisoner, and the king about to put him to death, none of them was more bitter and severe against him than he, as he hoped to acquire Flaithri's inheritance for himself.

Flaithri, finding himself in this difficulty, sent a message to his sister, asking her to send him the treasure he had given her to keep, that he might make friends for himself around the king's person. But when the messenger reached her, she denied that she had ever received any such thing from him. And when that reply reached Flaithri, as he was about to be put to death, he asked to be permitted to go before the king, in order to speak to him on a secret matter; and when he had come into Cormac's presence, he told him that the child was safe, and asked to be kept in his bonds till his foster-son should be brought in. The son was sent for; and when the child had come in from the swineherd who had been keeping him in safety, as he beheld Flaithri in bonds, he wept without ceasing until he was set free. And when Flaithri had been set free, Cormac asked him privately why he had permitted himself to be placed in this predicament. "It was to test the four counsels my father gave me I did so," said Flaithri; "and I found on testing them that my father's four counsels to me were wise. In the first place, it is not wise for anyone to take upon him the bringing up of a king's son lest he may be guilty of neglect resulting in the injury or loss of the foster-child, while the life or death of the foster-father who had been negligent was in the power of the king. As to the second counsel my father gave me, the keeping of a dangerous secret is not by nature in the power of women in general; hence it is not prudent to commit such a secret to them. The third counsel my father gave me was not to raise or make wealthy

uḡaḁ nṑ uṑ tṑḡbáil ḡo hinnmé, uṑ bṑiḡ ḡurab ḡnátac leo
 beit veapmaṑac ran commaoin cúirṑear orra, aḡur fṑr
 5320 ḡurab olc leo fṑr na veapóile aḡur na huiriṑle ór fáraṑar
 uṑ beit aḡ an oruiniḡ méaṑuiḡear iṑo. Ir maic," ar ré,
 "an ceatṑamṑo comairle cuḡ m'acairi óam, ḡan mo rṑór uṑ
 eatṑairṑ uṑm fṑairi óir ir ead ir uáil uṑ na mnáib éaṑáil
 uṑ uéanaṑ uá ḡac ionnmur uá ucuḡaio a ḡcarráio i
 5325 uṑairṑiṑ uóib."

Uṑ horuuiḡeac ré linn Cṑrmaic beit u'fṑacáib ar ḡac
 airuiriḡ uá mbeir i néirinn veicneabair uṑ beit uṑ fṑir 'n-a
 fṑcáir ḡan rcarṑain nṑr uṑ ḡnát, mar acá flait, brei-
 ṑeam, oraoi, liaiḡ, fṑle, reanṑa, oirṑveac; aḡur cṑiúr
 5330 reamannaṑ: an flait mar ḡuailliṑe uṑn nṑḡ, an breiṑeam
 ré noṑtaḁ nṑr aḡur reacṑ na cṑice uṑ láṑair an nṑḡ;
 oraoi ré hioṑbairṑa uṑ uéanaṑ, aḡur ré cuair maiteara nṑ
 uile uṑn cṑic a lor a ḡaoire aḡur a ḡeintliṑeacṑa; liaiḡ
 ré leiḡear uṑ uéanaṑ uṑn nṑḡ aḡur uá nṑḡain aḡur uṑn
 5335 ceaglac ó fṑin amaṑ; fṑle ré haoir nṑ ré haṑmolaḁ uṑ
 uéanaṑ uá ḡac aon uṑ nṑir a maiteara nṑ a mṑḡniom;
 reanṑa ré coiméao cṑaob ḡcoibneara rceol aḡur imṑeacṑa
 na n-uaral ó aimir ḡo haimir; oirṑveac ré reinn aḡur
 ré ḡabáil uan aḡur oréacṑ uṑ láṑair an nṑḡ; aḡur cṑiúr
 5340 reamannaṑ ré rreartal aḡur ré rṑioṑólam an nṑḡ ḡo n-a
 bṑurṑainn uṑ ronnairiṑiṑ aḡur uṑ uáileamṑaib ré a n-air.
 Uṑ bí an nṑr-ṑo ar congṑáil ó aimir Cṑrmaic ḡo báir
 bṑrain mic Cinnéiriṑ ḡan málairṑ acṑ amáin ó uṑ ḡabṑar
 nṑḡṑe éireann cṑeiveam Cṑiort, ḡurab anmṑara eaḡailre
 5345 uṑ bṑiṑ i n-áit an oruaḁ ré rṑioṑal aḡur ré foillṑuḡaḁ
 reacṑa aḡur oliḡṑe Ué uṑn nṑḡ aḡur uá ceaglac. Aḡ reo
 ruiṑeam an cṑeancáir ar an ní-re anuar:

Veicneabair cuibneann an nṑḡ,
 ḡan imreapain ḡan imfṑiom;
 eol uam a n-áiream uile,
 5350 toir nṑḡ ir nṑ-uaine.

the son of a serf or of a lowly person ; for such persons are usually unmindful of the benefit conferred on them ; and moreover, they are hurt that the party who raised them should be aware of the meanness and lowly state whence they rose. Good," said he, "is the fourth counsel my father gave me : not to give my treasure to my sister ; for it belongs to the nature of women to regard as spoil whatever valuables their friends give them to keep in safety."

It was ordained in Cormac's time that every high king of Ireland should keep ten officers in constant attendance on him, who did not separate from him as a rule, namely, a prince, a brehon, a druid, a physician, a bard, a seancha, a musician, and three stewards: the prince to be a body-attendant on the king ; the brehon to explain the customs and laws of the country in the king's presence ; a druid to offer sacrifices, and to forebode good or evil to the country by means of his skill and magic ; a physician to heal the king and his queen and the rest of the household ; a filé to compose satire or panegyric for each one according to his good or evil deeds ; a seancha to preserve the genealogies, the history, and transactions of the nobles from age to age ; a musician to play music, and to chant poems and songs in the presence of the king ; and three stewards with their company of attendants and cupbearers to wait on the king, and attend to his wants. This custom was kept from the time of Cormac to the death of Brian son of Cinneide without change, except that, since the kings of Ireland received the Faith of Christ, an ecclesiastical chaplain took the place of the druid, to declare and explain the precepts and the laws of God to the king, and to his household. Thus does the seancha set forth the matter just stated :

There are ten round the king,
Without rivalry, without anxiety—
I can name them all,
Both prince and official.

5355

Uleagair i gcuidheann níos nait,
 bheiteamh i r fíle i r flait;
 An ní a g nac bia an tchéiré tall,
 ní bli g féine a emeacLann.

Anmáira a g foirceadail rceal,
 Seandá leafrigeag gac léan;
 Oirpneac né céaduib tall
 Uligrú foc i r emeacLann.

5360

Liaig an ceactraíad uime
 O'fior galair gac aoin uile;
 Tria r puióólma mburúneac mbann
 Sloinnfeao do fludagaid éiréann.

5365

An ní a g nac béro rin uile
 ní bli g i Réim Ríogruide;
 i ucig Teamra ní bia a feal,
 an ní a g nac bia an ueréneabair.

Do bí o'feadair gníomh bheac a gair neacta Córmaic go
 ucug Dia solur an éiríomh uó feact mbliadóna né mbár.
 5370 A gair uime rin do uíult adrao do láimhóib, a gair do gac né a
 air cádar a gair onóir do tadairt von fíir-Dia, ionnur gairab
 é an tcear fear do éirí i néirinn é ful cáinig páirais:
 Concudair mac Neara an céadfeair do gac cheiréamh air
 n-a élor ó báirac uraoi go gcéarfaide Criorc leir an
 5375 gcine lúdaríde; Morann mac Maoir an uara fear, a gair
 Córmaic mac Airt an tcear uime. Ir i oTeamraig do
 cleactaó Córmaic áitiugad air loig na níos roime nó gur
 millead a porc lé hdongur gaoibuaibteac, amail aoub-
 ramair tuar; a gair ó rin amac i nácail i ucig Cleitig
 5380 a gair i gCeannannur do bioó. Óir níor maire a gair níor
 fonar lé fearaib éiréann ní go n-ainimh o'áitiugad i
 oTeamrair; a gair uime rin do raó Córmaic an níge va mac
 .i. Cairbhe léirfeadair, a gair do léig Teamrair uó, a gair do
 cuairt féin i ucig Cleitig a gair i nácail i bfoadair Teamrac.

There are appointed to attend on gracious kings,
 A brehon, a flé, and a prince ;
 The king who has not the three named,
 His honour-price is not sanctioned by Fenian law.

A chaplain to expound the gospels,
 A seancha who sets right every mishap,
 A musician skilled in harp-strings also :
 For these fine and honour-price are appointed.

The fourth person is a physician,
 To look to each one's disease ;
 Three stewards to serve famous companies,
 I shall record for the hosts of Erin.

The king who shall not have all these
 Has no right to be in the *Reim Rioghruidhe* ;
 In the house of Tara shall not pass his time
 A king not having the ten.

On account of the excellence of Cormac's deeds, and judgments, and laws, God gave him the light of the Faith seven years before his death. And, accordingly, he refused to adore gods made with hands ; and he set himself to reverence and honour the true God ; so that he was the third man in Ireland who believed before the coming of Patrick. Conchubhar son of Neasa was the first to receive the faith when he heard from Bacrach the druid that the Jewish people would put Christ to death by torment ; Morann son of Maon was the second person ; and Cormac son of Art was the third. It was at Tara that Cormac usually resided, according to the practice of his predecessors, until his eye was destroyed by Aonghus Gaoibuaibhtheach, as we have said above ; and thenceforward he abode in Achaill, in the house of Cleiteach, and in Ceanannus. For the men of Ireland considered it neither becoming nor auspicious that a king with a blemish should abide in Tara ; and for this reason Cormac gave over the sovereignty to his son Cairbre Lithfeachair ; and he gave up Tara to him, retiring himself to the house of Cleiteach and to Achaill, not far from Tara. And it was there he

5386 Sonadó ionnta roin vo rinne na Teagairc Ríog as múnadó
 marí buó bual vo ríog beir, marí duobhnamarí tuar, asur
 cionnur vo ríadéaró na tuata 'n-a noliúeadoib. Asur
 ón trát fáir éiríe Cormac an ríge níorí éireo áct von
 doin-Óia neamhá.

5390 Lá va raib Cormac i ucis Cleitig vo bádar na uraoite
 'n-a fiaónaire as áorab an laois óróa, asur cáe va
 áorab ar loir na noruad. Vo fiairuis Maolúeann
 uraoi vo Cormac créar ar nac áorab an laois óróa asur
 na vée marí cáe. "Ní véan" ar Cormac "áorab von
 5396 ceap vo ríóine mo ceapó réin, asur vo b'feairí an uirne vo
 rinne é v'áorab, óir ir uairle é ioná an ceap. Sneairí
 Maolúeann uraoi an laois óróa go ro ling 'n-a b'fiaónaire
 uile. "An b'raice rúo a Cormaic?" ar Maolúeann. "Cia
 vo-éim," ar Cormac, "ní véan áorab áct vo Óia níne
 5400 asur calman asur iríinn."

Vo beairbáe a éirí von ríog iar roin asur vo gab as
 ite níne vo b'raoán ón mbóinn. Leir rin cángadur na
 raibí iar n-a n'nearac vo Maolúeann uraoi asur
 marbairí an ní leo. Fuiréann oile doirí gur cnáim b'raoáin
 5406 vo leán va b'rágair asur vo áct é, óir ir as ite éirí vo bí
 an uair vo áctar na raibí nó na veamáin aeróa é.

Iar vteac v'airúeanaib báir i noáil an ríog duobairí
 ré n-a dor gráio gur a corp v'áonacal ran b'ruí marí a
 raibí vo ríograio Teamrac níne rin. Ar mbeir íomorro
 5410 vo cáe as beirí a éirí v'áonacal von b'ruí cuirí na
 raibí i n-adáinn go ucile níorí trí huairí rompa é, óir
 níorí b'áil leo a corp vo léigean i ríeíe íodál tré éiríveamí
 von ríir-Óia vó. Asur an ceatramáe reac ríuadur lúe
 a íomáirí ran adáinn é, asur beairí uata an corp ré ríu
 5416 na bóinne go ráimíe Ror na Ríog asur ríaríarí an corp ríir

composed the Teagaisc Riogh, setting forth what a king should be, as we have said above, and how he should rule the people through their laws. And from the time that Cormac gave over the sovereignty, he believed only in the one God of heaven.

On a certain day, when Cormac was in the house of Cleiteach, the druids were worshipping the golden calf in his presence; and the general body of the people were worshipping it after the manner of the druids. Maoilgheann the druid asked Cormac why he was not adoring the golden calf and the gods like the rest. "I will not," said Cormac, "worship a stock made by my own artificer; and it were better to worship the person who made it; for he is nobler than the stock." Maoilgheann the druid excited the golden calf so that he made a bound before them all. "Dost thou see that, O Cormac?" said Maoilgheann. "Although I see," said Cormac, "I will worship only the God of heaven, of earth, and of hell."

After this his food was cooked for the king; and he began to eat a portion of a salmon from the Boinn. Thereupon the demon sprites came, at the instigation of Maoilgheann the druid, and they killed the king. Others say that it was a salmon-bone that stuck in his throat and choked him. For it was eating fish he was when the sprites, or demons of the air, choked him.

When the king was in the throes of death, he directed his officers not to bury his body at the Brugh, where the kings of Tara had been buried up to then. But when the people were conveying his body to the Brugh to be buried, the sprites put it into the greatly swollen river thrice before them; for they did not wish to let his body into the burial-place of the idolaters, since he believed in the true God. And the fourth time its bearers carried the body into the river; and it was snatched away from them by the current of the Boinn, and it reached Ros na Riogh; and it

an bfuas nó nif an gcrócar, sonaó ve rin acá áe fuaid
 ar bóinn. Do caoineasó ann rin é asur vo rinneasó a. uais
 asur vo haónaiceasó as Rof na Ríof é. Táinig Colum Cille
 airmear iméian va éir rin sur an ionasó roin, so bfuair
 5420 ceann an ríof Cormaic ann, asur vo haónaiceasó leir é.
 Anair Colum Cille ran áit céanna so noubairt críocao
 airmearn ór a éionn, so bfuil easlaif anu ran áit rin.

Ó earla túinn labairt ar na oraoicib annro, meaf-
 airm surab oircear túinn labairt ar éuro va noálaid
 5425 asur so háirite ar a n-ioubairtaib asur ar a ngearab
 mar bur follur i n-ar noiaib. Acáio ionorro pé a bfaicrin
 i nériunn anu i n-áitib ionóda 'n-a réasómarcáitib ó
 airmir na Pásáncasca ionao ve leacab nó-leacna asur
 galláin éloc as a n-ioncar, asur ir oíob gairmtear 'rna
 5430 reirleabhaib áitíne ióluíde, asur leartáca na féine
 gairtear an pobal coitcánn oíob, vo bñis nac fear oíob
 créao fáir horuigéasó iao. Ir ar na halcóirib-ge vo
 cleacáoi i n-alló leir na oraoicib a n-ioubarta vo
 véanaim maille pé marbaó a mbocán a ucarb asur a
 5435 reiceasó, asur na oraoite féin vo cígeacó ar a nglúnaib
 fá ríleasó fola na hioúbarta va nglanaó féin ó fálaóar
 a scean, amáil vo-níob an c-arofasgar i mearc an éimó
 lúsaíde. an ran éiréasó fá orioceao na hioúbarta vo
 léigean fola na hioúbarta vo nif air féin. Sonao ve rin
 5440 vo gairti Pontifex .i. orioceaoíri ve.

Dála na nruasó ir é reiom vo-níoir vo reiceasóib na
 ucarb n-ioubarta a gcoiméao pé hué deit as véanaim
 conjuration nó as cur na noeamhan fá gearaib, asur ir
 ionóda céim ar a gcuiróir geara orra, mar acá rilleasó ar
 5445 a rcáile féin i n-uirce, nó pé hamarc ar néallaid nime, nó
 pé fogar gaóite nó glór éan vo élor. Síreao an ran vo
 éirleasó gac áirig oíob rin orra, asur fá héigean oíob a
 noiceall vo véanaim, ir easó vo-níoir cruinnélaíca caoréainn
 vo véanaim asur reiceasó na ucarb n-ioubarta vo leacó

became separated from the *fuad*, or bier, whence the ford Ath Fuaid on the Boinn is named. They mourned for him there; and his grave was made; and he was buried at Ros na Riogh. A long time after this, Columcille came to that place, and found the head of king Cormac there, and buried it. Columcille remained in the place till he had said thirty Masses above his grave, and there is now a church in the place.

As we have spoken of the druids here, I think it will be meet to give some account of them, and especially of their sacrifices, and of their geasa, as will appear below. There are, indeed, to be seen in Ireland to-day in many places, as relics of the Pagan times, many very wide flag-stones, and pillar-stones supporting them; and these are called idol-altars in the old books, while the general populace call them beds of the Fian, as they are ignorant of the reason of their construction. On these altars the druids were wont to make their sacrifices in the olden time, and slay their he-goats, their bulls, and their rams; and the druids themselves went on their knees under the blood as it dropped from their victims, to cleanse themselves from the uncleanness of their sins, as the high priest did among the Jewish people when he went under the sacrificial bridge to let the blood of the victims flow over him, and hence he was called Pontifex, that is, bridge-wright.

As to the druids, the use they made of the hides of the bulls offered in sacrifice was to keep them for the purpose of making conjuration, or laying geasa on the demons; and many are the ways in which they laid geasa on them, such as to keep looking at their own images in water, or gaze on the clouds of heaven, or keep listening to the noise of the wind or the chattering of birds. But when all these expedients failed them, and they were obliged to do their utmost, what they did was, to make round wattles of the quicken tree, and to spread thereon the hides of the bulls

5450 oiríā áḡur an tsoḃ uo díob nír an bḡeol uo cúr i n-uacḡar
 oíob, áḡur uul mar rin i muiníḡin ā nḡeāra uo tḡḡairn na
 nḡeāman uo ḡuāin rḡeāl oíob, āmāil uo-ní an tḡḡarmāc
 ran ciorcāill aníú; ḡonāḡ uo rin uo leān an reān-focal
 ó foín āveir ḡo uḡeio neāc ār ā cīlācāib nír an tēn uo-ní
 5455 oíceāl ār rḡeāla u'fāḡāil.

Uā pḡíom-níolḡ íomḡrno uo díob i n-éirinn i n-āllóo i
 n-āimḡr na pāḡānācḡa, 'n-ā ḡcūirḡi uḡmór níoḡ na
 h-éirēann, mar ācā ḡruḡ na ḡóinne áḡur Roilḡ na Ríōḡ
 láim ré Cḡuācāin. Ir follur ḡur ḡ'ionāḡ āḡnāicḡe uo
 5460 níoḡāib Teāḡmāc ḡruḡ na ḡóinne ār an reāncūr cūāḡ,
 áḡur ir uēārb ḡur ḡ'ionāḡ cōitcēann āḡnāicḡe uo níoḡāib
 éirēann Roilḡ na Ríōḡ i ḡCḡuācāin uo n-éir tōrna éḡeāḡ
 ran lāoíḡ-re ríor:

5465 ācā f-ḡ-rā ní ríonn fāil,
 Uācī mac fīācḡāc reāḡ ḡrārb;
 ā Cḡuācā nō cēilir rāin
 āḡ ḡallāib āḡ ḡāeḡeālaib.

 ācā f-ḡ Uāḡālaāc uān
 Cḡḡ na ḡéill tār muir āmāḡ;
 5470 ācāro f-ḡ, foillḡḡ an uāc,
 Conn Cḡācāl áḡur Cōmālcāc.

 Cḡí mic ḡoāc f-ḡrbḡḡ rínn,
 ācāro fāo m-ḡr mar m-āoíḡim;
 ācā ḡoācārb āirēāḡ rāon,
 5475 āḡ n-ā mārḡāḡ uo m-ḡr-māol.

 ācā ḡoācārb f-ḡrbḡeāc fīāic,
 f-ḡ áḡur Ueirḡrī uēāḡmāic;
 áḡur Cīoḡra, ní cēim āḡc,
 áḡur mēāḡḡ áḡur m-ḡrāḡc.

5480 éirē f-ḡola áḡur ḡānḡa,
 Cḡí h-ḡḡmā āille āmāḡ,
 ācāro i ḡCḡuācāin na ḡclānn,
 Cḡīār bān uo cūāic Uē ḡānānn,

offered in sacrifice, putting the side which had been next the flesh uppermost, and thus relying on their geasa to summon the demons to get information from them, as the conjurer does nowadays in the circus ; whence the old saw has since been current which says that one has gone on his wattles of knowledge when he has done his utmost to obtain information.

Formerly, in the times of Paganism, there were two chief cemeteries in Ireland, in which most of the kings of Ireland were buried ; namely, the Brugh of the Boinn, and the Cemetery of the Kings near Cruachain. It is plain, from the narrative given above, that the Brugh of the Boinn was a burial-place for the kings of Tara ; and it is certain that the Cemetery of the Kings at Cruachain was a common cemetery for the kings of Ireland, according to Torna Eigeas in the following poem :

A fair king of Fail lies beneath thee,
Dathi son of Fiachraidh, a man of dignity ;
O Cruacha, thou hast concealed this
From foreigners and from Gaels.

Beneath thee lies strenuous Dunghalach,
Who brought the hostages across the sea from the west ;
There is beneath thee, make known the gift,
Conn Tuathal and Tomaltach.

Three sons of Eochaidh Feidhlioch the fair,
They are beneath thy wall as I aver ;
Eochaidh Aireamh lies prostrate,
Slain by the mighty great Maol.

Eochaidh Feidhleach the prince
Is beneath thee, and worthy Deirbhri,
And Clothra, not reproachful the dignity,
And Meadhbh and Murasc.

Eire Fodla and Banbha,
Three beauteous noble young ladies,
Are in Cruacha of the clans,
Three women of the Tuath De Danann,

5485

Trí mic Cearmada a Síé Truim,
 Agus lúgaró a liathóruim ;
 Clann doða mic an Daḡda,
 Agus mórú mórdaíma.

5490

Acáto fáo lig 'n-a lánge,
 Cobéac Caol ir uḡuine ;
 Agus Daóda, réim go raé.
 Agus Ollaí an uallac. Acá.

Do ḡab Eócaíó Sunnat mac Féig mic lomdaóda mic
 bheafail mic Síorédaóda mic Fíacac Finn ó ráiocear Dál
 bFíacac mic Ulútaig mic Deitruin mic Eóacac mic Sin mic
 5495 Roirín mic Truim mic Roitruim mic Airnoil mic Máine mic
 Forḡa mic Feapadaig mic Oilíolla Éapann mic Fíacac
 Fíu Mara mic Dongura Tuirbíg Teamrac do fíol Éreamóin
 rioḡacac Éreann doin bliadaín amáin, ḡur éuit lé lúḡna
 Feitce.

The three sons of Cearmad, from Sith Truim,
And Lughaidh from Liathdhrum,
The sons of Aodh son of the Daghadh,
And tall brave Midhir.

Beneath thy pillar-stones are lying
Graceful Cobhthach and Ughaine,
And Badhbhcha of the prosperous reign,
And proud, haughty Ollamh. A fair.

Eochaidh Gunnat son of Fiach, son of Iomchaidh, son of Breasal, son of Siorchaidh, son of Fiatach Fionn from whom the Dal bhFiatach are named, son of Dluthaidh, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland one year, and he fell by Lughna Feirtre.

XLVII.

5500 Do gab Cairbre Litreachair mac Cormaic mic Aine
 Doineir mic Cuinn Céadócais mic Feidlimíó Reachtair
 mic Tuathail Teachtair mic Fiacáí Fionnoluis do fiol
 Éireamóin rioḡaí Éireann reacht mbliada ar fíor, agus
 5505 ir uime ḡairtear Cairbre Litreachair óe, do bḡis gurab
 Láim ré Litre i Laignib do hoilead é. Agus Eirne Ollamda
 ingean Dúnlais mic Éanna Níad fá mátar óó; agus ir lé
 Simeon mac Cíob o'fhorcuadaib Laignean do marbad Cairbre
 i gCáí Gabra. Agus ir é adbar fáir cuiread Cáí Gabra,
 Samair ingean Finn mic Cumail fá bean do Cormac Car
 5510 mac Oiliolla Óluim, agus fá hi mátar Tinne agus Conla
 agus Moḡa Corb i, agus ir tréir an nḡael roin do conḡaib
 Moḡ Corb brádaí a mátar .i. Oirín mac Finn agus Clanna
 Baoircne tar fáruḡad Cairbre Litreachair agus Adá
 Caoim mic Gabraí ḡlúnoib do clannaib Mórna, agus ir
 5515 aḡ clannaib Mórna do bí buannaí Éireann an tráí roin.
 Agus do bádar fead reacht mbliadan i n-eaḡanta ré
 fionn agus ré clannaib Baoircne; ḡonad uime rin do
 ḡríoradar clann Gabraí ḡlúnoib Cairbre Litreachair
 agus cúigeadais Éireann mar don rir o'airioḡad Moḡa
 5520 Corb, i noḡis ḡo otiocfad de rin clanna Baoircne o'ionn-
 aribad, ḡonad de rin táinig tabairt Cáí Gabra.

Do éadar an Moḡ Corb-ro luét 300 long ḡo críod
 Loclonn mar don ré dá brádaí a mátar (clann do riḡ
 Loclonn iad) do buain ceannair críde Loclonn amac dóib
 5525 oon riḡ do bí ar Loclonnaib dar b'ainm Iarur mac Iarimóir,
 gur bḡir cáí ar an riḡ, gur marbad leir é ḡo n-a céirne

XLVII.

Cairbre Lithfeachair son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar, son of Fiachaidh Fionnoluidh of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years; and he was called Cairbre Lithfeachair because it was near the Lithfe in Leinster that he was brought up. And his mother was Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia. And Cairbre was slain at the Battle of Gabhra by Simeon son of Cearb, one of the Fortuatha of Leinster; and the reason why the Battle of Gabhra was fought was: Samhaoir daughter of Fionn son of Cumhall was the wife of Cormac Cas son of Oilill Olom, and she was the mother of Tinne and Connla and Mogh Corb; and it was by reason of that relationship that Mogh Corb protected his mother's brother, that is, Oisin son of Fionn, and the clanna Baoiscne from being overpowered by Cairbre Lithfeachair and Aodh Caomh son of Garaidh Glundubh of the race of Morna; and at that time the clanna Morna formed the regular army of Ireland; and they were at enmity with Fionn and with the clanna Baoiscne for seven years. Hence the party of Garaidh Glundubh incited Cairbre Lithfeachair and the provincial kings of Ireland to dethrone Mogh Corb in the hope that, as a consequence of this, the clanna Baoiscne would be banished. And this led to the Battle of Gabhra.

This Mogh Corb, with the manning of 300 ships, went with two brothers of his mother (they were sons of the king of Lochlëinn) to obtain for them the sovereignty of Lochlëinn from the king of Lochlëinn, whose name was Iarus son of Iarnmhor, and he defeated the king in battle, and slew him

macaib ašur so n-a oét mbráideib ašur so n-urimór uairle
 loclonn ašur tri míle mar don riú, gur fágaib realb críche
 loclonn aš oá brádaib a mádaib.

5530 Do šab fočairé arišteač ašur fočairé Cairpteač oá
 mac mic Con mic Macniač mic Luigheač mic Oáine mic
 Fir uillne oo rliocht Luigheač mic Íota ríogačt Éireann.
 Doiribliačain oóib ariach 1 gcomflaitear; gur euit fočairé
 Cairpteač lé fočairé arišteač, ašur oo euit fočairé ariš-
 5535 teač leir an bfein 1 gCač Ollarba.

Do šab fiačairé Spairbtine mac Cairbhe Litfeadaib mic
 Cormaic mic Airt Doirfir mic Cuinn Čeaočadaiz oo ríol
 Éireamóin ríogačt Éireann tri bliatna oéas ar rícto gur
 euit leir na tri Collaib 1 gCač Dubcumaib. Doirfe ingean
 5540 ríog Šallšaeoal bean fiačac Spairbtine mádaib Muireao-
 aiz Čiriš; ašur ir uime oo šairči fiačairé Spairbtine oe oo
 briš gurab 1 nOin Spairbtine 1 gConnacčairé oo hoileao é.
 Ionnuir iomorro gurab móire oo cuiširé an ní-fe cuirfeam
 ríor annro ó Pralčair Čairil aóbar Cača Dubcumaib ašur
 5545 reanóur šaoil na gColla ré fiačairé Spairbtine.

Aš Cairbhe Litfeadaib tri rcarao Oiršialla .i. clanna
 na gColla ré clannaid Néill ašur ré Connacčairé. Fiačairé
 Spairbtine iomorro mac Cairbhe Litfeadaib, ir é reanačair
 eočac Muiršmeaoóin mic Muireaoaiz Čiriš mic fiačac
 5550 Spairbtine é, ašur ir ón Muireaoac roin acáio clanna Néill
 ašur fir Connacč. Eočairé Doiršléan iomorro mac Cairbhe
 Litfeadaib oearbbráčair o'fiačairé Spairbtine; ašur oo
 báoar triaš mac aš an eočairé rin .i. na tri Colla ašur ir
 uáča acá Uí Mac Uair, Uí Čriomčainn, ašur Moóoršaiš. Fá

and his four sons and his eight brothers, and the majority of the nobles of Lochloinn, and left his mother's two brothers in the possession of the country of Lochloinn.

Fothaidh Airgtheach and Fothaidh Cairptheach, two sons of Mac Con, son of Macniadh, son of Lughaidh, son of Daire, son of Fear Uileann of the race of Lughaidh son of Ioth, assumed the sovereignty of Ireland. They both reigned conjointly one year. And Fothaidh Cairptheach fell by Fothaidh Airgtheach, and Fothaidh Airgtheach fell by the Fian in the Battle of Ollarbha.

Fiachaidh Sraibhthine son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinehear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by the three Collas in the Battle of Dubhchumair. Aoife, daughter of the king of the Gallghaedheal, was the wife of Fiachaidh Sraibhthine, and mother of Muireadhach Tireach; and he was called Fiachaidh Sraibhthine, for it was at Dun Sraibhthine in Connaught he was fostered. Now in order that this event may be better understood, we shall set down here, from the Psalter of Cashel, the cause of the Battle of Dubhchumair, and an account of the relationship that existed between the Collas and Fiachaidh Sraibhthine.

It is at Cairbre Lithfeachair that the Oirghialla—that is, the family of the Collas—separate in their pedigree from the clanna Neill and the Connachtaigh. And Fiachaidh Sraibhthine son of Cairbre Lithfeachair was grandfather of Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine; and it is from this Muireadhach that the clanna Neill and the men of Connaught are descended. Eochaidh Doimhlean son of Cairbre Lithfeachair was brother to Fiachaidh Sraibhthine; and this Eochaidh had three sons, to wit, the three Collas, and from these are descended the Ui Mac Uais, the Ui Criomhthainn, and the Modhornaigh. The real names of the three Collas referred to were Cairioll,

5585 hiaḁ anmanna uirle na uirí gColla-ro Cairioll Muireadóc
 aḡur doḁ. Aḡ ro ríor uoirmuireadóc an tceandócáir ari rin :

Uirí mo eadóc, aro a mblaró,
 na uirí Colla aḁualmair;
 Colla meann Colla ro éirí,
 5590 ir Colla uair an t-airuiri.

ir eol uam anmanna an uirí,
 go ro marbḁro an t-airuiriḡ
 i ran uirí tceadabḡlam eall,
 doḁ muireadóc ir Cairioll.

5595

Cairioll Colla uair an rí,
 muireadóc, Colla ro éirí;
 doḁ, Colla meann, móḁ a blaró,
 tcean óḡ ḡac ceann an uiríar ram.

Fá hi Aileac ingean Uóaire ri Alban bean Eodóc
 5600 Doimléin máḁair na uirí gColla. Ir ar fíadócáir Spaidéine
 oo rónḁro na uirí Colla rionḡail, oa uóáinḡ flait-
 ear éireann oo rcaḁó ríú féin. Aḡ ro ceana fáḁ na
 rionḡaile rin. Ar mbeir tḁá o'fíadócáir 'n-a riḡ éireann
 carla mac maíḁ aige .i. Muireadóc Tíeac; aḡur ir é fá
 5675 tuairḡneac caḁa aḡ a áḁair, óir ní léiḡḁi an ri féin i ḡacḁ.
 Téio Muireadóc airmear o'áiriḁe go rluadḡaib leir uon
 mḡmáin, aḡur tug ḡéill aḡur airmḡe leir. Carla fíadócáir
 Spaidéine i n'Uubcúmair láim ré Tailletin anvear aḡur
 rluadḡ aige ann. Sluadḡ oile lé tḁiar mac a uéarḁrḁḁar
 5690 .i. na uirí Colla aḡur iao aḡ conḡnam lé fíadócáir Spaidéine
 i n'Uubcúmair láim ré Tailletin. Mar oo cúalaḁar
 áitear o'éirḡe oo mḡuireadóc ran mḡmáin, aḁeirḁó ḡac
 aon i ḡcoitḁinne ḡurab é aḁḁar ríog éireann é. "Cḁeo oo
 uéanam" ar na Colla "oa. raiḁe Muireadóc o'éir fíadócáir
 5695 'n-a riḡ éireann." "Ir ead ir maíḁ uúinn oo uéanam" ar
 ríao "caḁ oo áḁairḁ uon tceimriḡ aḡur an tan mḡirḁream
 é féin go n-a rluadḡ ainnféin ríadócáir ar a mac aḡáinn an

Muireadhach, and Aodh. Here is the seancha's statement of this matter :

The three sons of Eochaidh, great their fame,
The three Collas we have heard of ;
Colla Meann, Colla fo Chri,
And Colla Uais the high king.

The names of the three I know,
And they slew the high king
On yon wide bright plain,
Aodh Muireadhach and Cairioll.

Cairioll, Colla Uais the king,
Muireadhach, Colla fo Chri,
Aodh, Colla Meann, great his fame ;
These three were mighty beyond all strength.

Aileach daughter of Udhaire king of Alba, wife of Eochaidh Doimhlean, was the mother of the three Collas. It was Fiachaidh Sraibhthine these three Collas slew, though a kinsman, which resulted in the sovereignty of Ireland being lost to themselves. Now this was the cause of that murder of a kinsman : When Fiachaidh was king of Ireland, he had a good son called Muireadhach Tireach, and he was leader in battle for his father, for the king himself would not be allowed into battle. On a certain occasion Muireadhach went into Munster accompanied by a host, and carried off hostages and spoils. Fiachaidh Sraibhthine happened then to be at Dubhchumair, beside Taillte on the south side, and a host with him there. His brother's three sons, that is the three Collas, had another host at Dubhchumair near Taillte helping Fiachaidh Sraibhthine. When they heard of the success of Muireadhach in Munster, people generally said that he was the heir-presumptive to the sovereignty of Ireland. "What shall become of us," said the Collas, "if Muireadhach become king of Ireland after Fiachaidh?" "What we had better do," said they, "is to give battle to the old king ; and when we have slain himself and his host, we shall overcome his son when he will

can tiorfar 'n-ar n-aḡair." 1r amlair do bi fíadair an
 trát roin aḡur oraoi 'n-a fódair nar b'ainm Dubcumar
 5580 aḡur 1r ead aubairt: "a ní," ar ré, "dā noeacāo aḡac
 ar na Collaib aḡur a marbāo ní bia ní oot éloinn tar
 t'air ar éirinn go brát, aḡur maō 1ao-ran b'earar buair
 aḡur muirb'ear tū, ní bia ní ar éirinn dā ḡcloinn go brát."
 "Marēao," ar an ní, "1r fearr liom-ra mé féin do tuitim
 5586 n1r na Collaib aḡur an nioḡacē do roctain oom flioct im
 oiaio ionā mire do marbāo na ḡColla aḡur nioḡacē éir-
 eann do roctain dā flioct dia n-éir. Aḡur leir rin cuirio
 an dā fliuḡ inneall caēa orra féin aḡur lingio ar a
 céile do ḡac leir; aḡur b1rtear o'fíadair Spairbtine aḡur
 5600 marb'ear ran caē roin é, amail do tairrighir Dubcumar
 oó.

Do ḡab Colla Uair mac Eoacāo Doimléin mic Cairbre
 Lirfeacair mic Cormaic mic Airt Doimfir mic Cuinn Céao-
 cācāiḡ do fíol éireamóin nioḡacē éireann cēirre bliāna,
 5606 ḡur hionnarbāo lé Muirēaoac Tíreac mac Fíadac Spairb-
 tine é féin go n-a bráitirib; nAlbain, mar a b'uaraoar
 congāil buannaēta ó n-a mbráitirib. Óir fá h1 aileac
 inḡean Uōaire ní Alban bean Eoacāo Doimléin fá máair
 do na tr1 Collaib. 1r uime ḡairtear Colla Uair do Cairioll
 5610 ar a uairle reoc na Collaib oile, do b1iḡ ḡur ḡab reirean
 nioḡacē éireann, aḡur nar ḡabaoar cāc.

Do ḡab Muirēaoac Tíreac mac Fíadac Spairbtine mic
 Cairbre Lirfeacair mic Cormaic mac Airt Doimfir mic
 Cuinn Céaoacāiḡ do fíol éireamóin nioḡacē éireann tr1
 5615 bliāna oēas ar fíro, ḡur tuit lé Caolbac mac Cruinn
 bāoraioi. Muirēann inḡean Fíadac nioḡ Cínél Eoḡain
 bean Muirēaoaiḡ Tíriḡ máair Eoacāo Muirēaoóin. Dāla
 na ḡColla ionnarb'ear lé Muirēaoac; nAlbain 1ao, amail
 aubramar; aḡur tr1 céao lion a fliuḡ, aḡur tug ní
 5620 Alban cion móir aḡur buannaēc oóib ar a ḡroóacē féin;

come against us." Fiachaidh at that time had a druid with him called Dubhchumair; and he spoke thus: "O king," said he, "if thou overcomest the Collas and slayest them, there will never be a king of thy offspring after thee in Ireland; and if it be they who shall succeed and slay thee, there will never be a king of Ireland of their progeny." "Well, then," said the king, "I prefer to fall by the Collas, and the kingdom to pass to my descendants after me, than that I should slay the Collas, and that the sovereignty of Ireland should go to their descendants after them." Thereupon the two hosts got ready for battle, and made an onslaught on each other from either side; and Fiachaidh Sraibhthine was defeated and slain in that battle, as Dubhchumair had foretold of him.

Colla Uais son of Eochaidh Doimhlean, son of Cairbre Lithfeachair, son of Cormac, son of Art Aonfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland four years, and was then with his brothers banished into Alba by Muireadhach Tireach son of Fiachaidh Sraibhthine, where they were taken into military service by their kinsmen. For Aileach daughter of Udhaire, king of Alba, the wife of Eochaidh Doimhlean, was the mother of the three Collas. Cairioll was called Colla Uais from his being distinguished above the other Collas, since he held the sovereignty of Ireland, and the others did not.

Muireadhach Tireach son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by Caolbhach son of Cronn Badhraoi. Muireann daughter of Fiachaidh, king of Cineal Eoghain, the wife of Muireadhach Tireach, was mother of Eochaidh Muighmheadhon. As to the Collas, they were banished by Muireadhach into Scotland, as we have said; and their host numbered three hundred; and the king of Alba received them with affection, and took them into military service on account of their

aḡur oo báodar cri bliadóna ann. Triaillaro ar rin zo
 héirinn .i. Colla Meann aḡur Colla dá ċríoc aḡur Colla
 Uair, i noóiz zo noiongnad Muireadóc Tíreac rionḡail
 oirra, aḡur zo noioḡarad ve rin flaitear éireann oo noctain
 5825 a ḡcloinne oo biéin na rionḡaile rin; aḡur ní tuḡadar
 oo buidín leo ó Albain acé naonḡar laoc leir ḡac n-aon
 oioḡ, aḡur ní úearnadar for ná comnuide zo noctain Team-
 nac oóib oo látar an ríoz Muireadóiz Tíriḡ. “An
 bfuilto rceála aḡaib-re úúinn, a braitre,” ar an rí. “Ní
 5830 fuil rceál aḡainn” ar ríad “buḡ truaizge úuit-re ioná an
 ḡníoim oo rónamair féin, mar acá t’atair-re oo mairḡad
 linn.” “Acá an rceál roin aḡainn féin” ar Muireadóc
 “aḡur ir cuma úaoib-re óir ní oioḡaltar oiraid é; acé
 an mioracé tarla úaoib ar a fon ní rcarḡarḡaḡ ríḡ” “Ir
 5835 oirḡaire oioḡlaoid rin,” ar na Colla. “Ná bioḡ oioḡear
 oiraid-re, acá fáilte roimaid,” ar ré. Tuḡadar real ríad
 mar rin i ḡcáirḡear mór aḡur ir íad na Colla fá tuairḡniz
 cáta aḡ an ríḡ.

Douḡairc an rí ríú ḡur míoio oóib fearann oo úéanam
 5840 oa ríioct. “Cia an tiri n-ar mair leat-ra rinn oo úéanam
 fearann cloioim?”—ní raḡadar óiz oo b’urramanta ioná
 íad ’n-a n-aimeir féin i héirinn. “Éirḡio ar ulltarḡ,” ar
 ré. “Óir acá ríon ḡcáta aḡaib cúca oo briḡ ḡur loirce
 ḡiolla ríoz Ulaḡ fearóḡ nó folc ċorḡaic mic Airc lé
 5845 coinnill i mairḡ úreacḡ. Ar mbeir iomorro oo ċorḡac
 ’n-a ríḡ éireann cáiniz neairc Ulaḡ zo mór ’n-a aḡarḡ
 ḡur hionnarḡad leo i ḡConnacḡaib é, íar mbeir a ḡiall;
 aḡur oa éir rin éanglarar ríoc ré ċorḡac aḡur ollmúizro
 flead mór oo i tuairceairc mairge úreacḡ. aḡurir ann oo
 5850 loircead folc ċorḡaic lé ḡiolla ríoz Ulaḡ; aḡur acá rin
 ḡan oioḡail ríḡ.”

Leir rin. tuḡ an rí Muireadóc ríuacḡ lionmar oóib.
 Triaillaro na Colla ar rin i ḡCúizad Connacé aḡur

valour; and they remained there three years. They came thence to Ireland—that is, Colla Meann and Colla da Chrioch and Colla Uais—in the hope that Muireadhach Tireach might slay them, though being his kinsmen, and that in consequence of this parricide the sovereignty of Ireland might go to their descendants. And they brought with them, as an escort, only nine warriors each, and they neither halted nor rested till they reached Tara and came into the presence of the king, Muireadhach Tireach. “Have ye news for us, O kinsmen?” said the king. “We have no news,” said they, “that would affect thee more than the deed we ourselves have done, that is, that we have slain thy father.” “We have that news ourselves,” said Muireadhach; “and it matters not to you, as it shall not be avenged on you; but the misfortune it has brought upon you will not pass away from you.” “That is the reproach of a coward,” said the Collas. “Be ye not dejected; ye are welcome,” said he. They spent a long time after this in close friendship; and the Collas were leaders in battle for the king.

The king told them, then, that it was time they should win territory for their descendants. “In what territory dost thou wish us to make sword-land?”—there were no more daring youths in Ireland in their time than they. “Rise out against the Ultonians,” said he; “for ye have just cause of battle with them, since an attendant of the king of Ulster burned the beard or hair of Cormac son of Art with a candle in Magh Breagh. Now, when Cormac had become king of Ireland, a strong force of the Ultonians came against him and drove him into Connaught, having carried off hostages from him. After that they made peace with Cormac and get ready a feast for him in north Magh Breagh. And it was there that an attendant of the king of Ulster burned Cormac’s hair. And that deed is still unavenged.”

Upon this, king Muireadhach gave them a large host; and the Colla went thence into the province of Con-

5665 ʒaḃaio fih Ḑonnaḑṑ ar ualtaḑaḑ buannaḑṑa iao. Triaill-
 aio iar pin fih Ḑonnaḑṑ leo ʒo lion reaḑṑ ʒcaḑ ʒo rāng-
 aḑar Caḑn ḑauiḑ leiṑḑeiriʒ i ḃfeariḑḑaiʒ. Feaḑaio
 reaḑṑ ʒcaṑa ḑn ʒnoc roin ar ullṑaiḑ .i. caḑ ʒaḑ aon lā
 ʒo ceann reaḑṑḑaine. Sé caṑa ḑiob ó Ḑonnaḑṑaiḑ aʒur
 an reaḑṑḑaḑ caḑ ó na Collaiḑ, maḑ ar maḑḑaḑ feaḑʒur
 5670 Foʒa ri Eaḑḑna, aʒur maḑ ar ḃuḑeaḑ o'ullṑaiḑ ʒo raiḑe
 ruaiʒ oḑra ó Caḑn ḑauiḑ leiṑḑeiriʒ ʒo Gleann Riʒe; aʒur
 iar uṑaḑaiḑṑ aḑi mōiḑ oḑra cillio na Colla o'ionḑraiʒe
 na heaḑḑna ʒur haiḑʒeaḑ aʒur ʒur loiḑeaḑ leo i, ionḑur
 ʒo ḃḑuil ó roin ʒan riʒ uā hāiṑiuʒaḑ. Beanaio tṑa an
 5675 can roin na Colla na cṑiḑa-ro rior uā n-aḑḑeoin o'ull-
 ṑaḑaiḑ, maḑ aṑa Moḑaḑnuuʒ Uí Čṑiomṑṑainn aʒur Uí Mac
 Uaiḑ. Do ʒaḑ Colla Meann Moḑaḑnuuʒ aʒur Colla uā
 Čṑiḑ Uí Čṑiomṑṑainn aʒur Colla Uaiḑ Uí Mac Uaiḑ. Aʒur
 iḑ lē Caolḑaiḑ mac Čṑuinn ḑaḑṑaḑi uo tuiṑ Muḑeaḑḑaḑ
 5670 Tiṑeaḑ.

Do ʒaḑ Caolḑaiḑ mac Čṑuinn ḑaḑṑaḑi mac Eoḑaḑ Coḑa
 mic Luigḑeaḑ mic Roḑṑa mic Iomṑaḑa mic Feiḑlimiḑ mic
 Caiḑ mic Fiaḑaḑ ḑṑuiḑe mic Aongṑa ʒaiḑḑionn mic Feaḑ-
 ʒuḑa Foʒlaiḑ mic Tiobṑaiḑe Tiṑiʒ mic ḑṑeaḑail mic Feiḑḑ
 5675 mic Máil mic Roḑṑuiḑe mic Caḑḑaiḑ mic ʒiallṑaḑa mic
 Cunḑaḑa mic Fionḑaḑa mic Muḑeaḑḑaiʒ mic Fiaḑaḑ
 Fionḑaḑḑur mic Iṑaiḑ ʒlūḑḑaiḑ mic Conaill Čeaḑnaiʒ
 uo fliocṑ iḑ mic Mileaḑ rioʒaḑṑ Éṑeann aḑn ḑliaḑḑain
 aḑāin. Inneaḑṑ inʒean Luigḑeaḑ rā māṑaiḑ uo Čaolḑaiḑ
 5680 mac Čṑuinn ḑaḑṑaḑi; aʒur iḑ lē heoḑaiḑ Muḑiḑeaḑḑon uo
 maḑḑaḑ é.

Do ʒaḑ Eoḑaiḑ Muḑiḑeaḑḑon mac Muḑeaḑḑaiʒ Tiṑiʒ
 mic Fiaḑaḑ ʒṑaiḑṑe mic Caiḑḑe Liṑeaḑaiḑ mic Coḑṑaic
 Ulṑaḑa mic ḑiḑṑ aḑiḑiḑi mic Cuinn Čeaḑṑaḑaiʒ rioʒaḑṑ

naught, and the men of Connaught took them into military fosterage. After this, the men of Connaught joined in their march with a force of seven battalions; and they reached Carn Achuidh Leithdheirg in Fearnmhagh. From that hill they fought seven battles against the Ultonians, that is a battle each day for a week. Six of these battles were fought by the Connaughtmen, and by the Collas was fought the seventh, in which Fearghus Fogha, king of Eamhain, was slain; and the Ultonians were defeated and pursued from Carn Achuidh Leithdheirg to Gleann Ríge, and, after inflicting great slaughter on them, the Collas returned and attacked Emhain, which they plundered and burned, so that it has ever since remained without a king to inhabit it. On that occasion, the Collas wrested the following territories from the Ultonians, namely, Modharnuigh, Ui Criomthainn, and Ui Mac Uais. Colla Meann took possession of Modharnuigh, and Colla da Chrioch of Ui Criomthainn, and Colla Uais of Ui Mac Uais. And Muireadhach Tireach fell by Caolbhaidh son of Cronn Badhraoi.

Caolbhaidh son of Cronn Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, son of Aonghus Gaibhniann, son of Fearghus Foghlas, son of Tiobraide Tireach, son of Breasal, son of Fearb, son of Mal, son of Rochruidhe, son of Cathbhadh, son of Giallchaidh, son of Cunnchaidh, son of Fionnchaidh, son of Muireadhach, son of Fiachaidh Fionnamhnus, son of Irial Glunmhar, son of Conall Cearnach of the race of Ir son of Milidh, held the sovereignty of Ireland one year. Inneacht daughter of Lughaidh was the mother of Caolbhaidh son of Cronn Badhraoi; and he was slain by Eochaidh Muighmheadhon.

Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada son of Art Aoinfhear, son of Conn.

5685 Éiréann reáct mbliadna. Moingíonn ingean fíodaiḡ
 bean Eodac Muigheadóin mátair bhráin agus fíadac, fear-
 gur agus Oilíolla. Cairrionn Caroub iomorro ingean
 ríog bneactan bean oile o'Eodac mátair Néilt Naoríall-
 aig. Agus ir uime oo gairtí Eodac Muigheadóin de car
 5690 ceann go raibe a ceann agus a bhrinne corthail nír an
 níg, maread fá corthail a meadóin né moḡar óa nḡairtí
 Mionḡadac; zonad aige rin oo gairtí Muigheadóin de.

ir ar Eodac Muigheadóin tugad Cat Cruadain Claonta
 lé héanna Cinnrealdac ní laigean gur gabad ann Céav-
 5695 naḡac fíle Eodac Muigheadóin. Agus mar ráinig éanna
 oo látair, riarruigir óa muinntir créad ar a nḡairnadar
 anacal ar an oraoi. “An tuḡac-ro ar a bfuilim,” ar an
 oraoi, “ní bhuiré-ra aigte go brát óa maḡ beo mé.” Leir
 rin tug éanna ráḡad rleige trío; agus né ronnad na rleige
 5700 trér an oraoi oo meadbuid ḡean ḡaige ar éanna. “Ué,” ar
 an oraoi, “ir raldac an ḡean roin, agus buḡ é bur fíoinnead
 ooo fíodc io óiair go brát,” zonad uime rin ḡairḡear
 Uí Cinnrealdaiḡ von éine rin. Óo ba neartmar éanna
 Cinnrealdac 'n-a aimir féin, amail tuigḡear ar an ouain
 5705 oo rinne Dubḡac mac Uí Luḡair aruollam Éiréann né linn
 ráoraiḡ oo ḡeac óo fíolad an éirioim i nÉirinn. Cat
 tugad lé laiguib, ir corac von laoir rin; agus ní éurpad
 annro ac an óa rann-ro ói ar a oḡuigḡear go raibe
 éanna neartmar 'n-a aimir féin. As ro na roinn:

5710

Cáin tugad oo éanna
 a leir Cuim na ḡuige;
 Sḡeaball ḡadai coige
 Óo fionnroime uile.

5715

Cáin tugad oo éanna
 a muḡain ríu ḡeafa;
 uinge o'ór ḡad leafa,
 San bliadain ba neafa.

Ceadchathach, held the sovereignty of Ireland seven years. Moingfhionn daughter of Fiodhach, wife of Eochaidh Muighmheadhon, was mother of Brian and of Fiachhaidh Fearghus and Oilill. And Cairrionn Chasdubh daughter of the king of Britain, another wife of Eochaidh's, was mother of Niall Naoighiallach. And he was called Eochaidh Muighmheadhon because, as to his head and breast, he resembled the king, and, as to his waist, he resembled a slave called Mionghadhach, and hence he was called Muighmheadhon.

It was over Eochaidh Muighmheadhon that Eanna Cinnsealach, king of Leinster, won the Battle of Cruachan Claonta; and therein Ceadnathach, filé to Eochaidh Muighmheadhon, was taken prisoner. But when Eanna came up, he inquired of his party why they had spared the druid. "Thou wouldst never," said the druid, "conquer from this hill on which I am, if I were to live." Upon this Eanna transfixed him with his spear; and, as the spear pierced his body, a laugh broke forth from Eanna. "Alas," said the druid, "that is a foul laugh, and it is this that will be given as a name to thy posterity after thee for ever"; and hence that tribe are since called Uí Cinnsealaigh. Eanna Cinnsealach was powerful in his time, as may be seen from the poem composed by Dubhthach son of O Lughair, who was chief ollamh of Ireland when Patrick came to propagate the Gospel in Ireland. A battle fought by the Leinstermen, is the beginning of that poem. But I shall here quote only these two stanzas of it, from which it may be inferred that Eanna was powerful in his time. Here are the stanzas:—

The tribute which was given to Eanna,
From Leath Cuinn of the feasts,
Was a screaball from each house,
All of fionndruine.

The tribute which was given to Eanna,
From Mumha with insults
Was an ounce of gold from each lios
In the ensuing year.

Agur do néir Praltach Cairil do bhir an tÉanna-ro trí
cáta véas ar élanais Cuinn.

5720 Do gab Criomhann mac Fiodaig mic Dáire Cearb mic
Oiliolla flann big mic Fiacá Muilleachtain mic Eogain
móir mic Oiliolla Óluim do fiol éibir nioḡáct éireann
reáct mbliadna véas. Fídeang ingean nioḡ Connáct fá
bean nó. 1r é an Criomhann-ro do gab neart agur treire
5725 1 nAlbain 1 mBreachtain agur ran bFhaingc, amail doeir an
reaná ran hann-ro fíor:

Criomhann mac Fiodaig fuaip ceann
ar iad Alban 1r éireann;
fuaip do néir car glarmuir glain,
5730 Sacraim féin agur Fhaingcóig.

1r é Criomhann mac Fiodaig iomorro tug nige leite
Moḡa nó Mumhan do dála .i. do Conall Eacluaite mac
Luigdeac Láimtheig agur do b'ole lé cloinn Fiacá
Muilleachtain an ní rin, agur doubhadar nar maite an
5735 bráitneart do Conall rin do glacá do agur doḡar veigníoḡ
do élanais Fiacá an ran roin .i. Corc mac Luigdeac;
agur 1r é breiteamhar do nórrao dooine foglumta na
Mumhan eatorra an tráct roin nioḡáct Mumhan do beite ar
ocúr ag Corc mac Luigdeac, óir 1r é fá rine ánn, agur ag
5740 cloinn Cormaic Cair fá veiread. Tugadar clann Fiacá
Muilleachtain cuir agur ceannta uata um nige Mumhan car
eir Cuirc do léigean do Conall Eacluaite, nó do mac muna
mairead Conall féin, amail do oruig Oibill Ólom a beite
ḡac né nglún ag an dá flióct roin .i. flióct Fiacá
5745 Muilleachtain agur flióct Cormaic Cair. 1r an an ḡconhpad
roin trá do léig Conall Eacluaite nige Mumhan do Corc
mac Luigdeac, agur iar n-éas do Corc do gab Conall

And according to the Psalter of Cashel this Eanna defeated the clann Cuinn in thirteen battles.

Criomhthann son of Fiodhach, son of Daire Cearb, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oilill Olom of the race of Eibhear, held the sovereignty of Ireland seventeen years. Fidheang, daughter of the king of Connaught, was his wife. This Criomhthann gained victories and obtained sway in Alba, Britain, and France, as the seancha says in the following stanza:—

Criomhthann son of Fiodhach swayed
The lands of Alba and of Erin ;
He swayed likewise beyond the clear blue sea
Even the Saxons and the French.

It was also Criomhthann son of Fiodhach who gave the kingdom of Leath Mogha or Munster to his foster-son, namely, to Conall Eachluaith son of Lughaidh Lamhdhearg ; and the descendants of Fiachaidh Muilleathan were displeased at this ; and they said that Conall did not show himself a good kinsman by accepting it, while there was at the time among the descendants of Fiachaidh one qualified to be a good king, namely, Corc son of Lughaidh. And the arbitration the learned sages of Munster made between them at the time was that Corc son of Lughaidh was to have the sovereignty of Munster in the first instance, as he was the senior, and that it was finally to go to the descendants of Cormac Cas. The descendants of Fiachaidh Muilleathan gave sureties and guarantees that they would allow the sovereignty of Munster to pass on the death of Corc to Conall Eachluaith or to his son should Conall himself be not living, as Oilill Olom ordained that it should belong to these two families in alternate generations, that is, the family of Fiachaidh Muilleathan and that of Cormac Cas. It was on that agreement, then, that Conall Eachluaith allowed the sovereignty of Munster to go to Corc son of Lughaidh ; and, on

Eacluaic riġe Mumhan; aġur tug Ċriomċann mac Fiodaiġ
briaiġoe fear nċheann aġur Alban, bheacan aġur na
5750 Fhainġce i Láimh Conaill Eacluaic. Sonad uime rin oo
rinne Cormac mac Cuileannáin na ġainn-fe ġothainn
ġior:

Cáin éheann oo ġab Eacluaic;
iar ġĊriomċann, pá cáin a n-all;
5755 ácc naċ ueácaib ear muir Manann,
Riaġ ní ġorġab ní ba fearr.

A tug Ċriomċann mór mac Fiodaiġ
oo ġiallaib lair ear muir Láin,
5760 oo ġao i Láimh ċurab ċleáġurab,
Conaill oirċeirc Eacluaic áin.

Luró Conaill Eacluaic ar eacra
i nġac oirċ iar ġĊriomċann ear;
5765 So Dún Liaġna laoc pá haġra,
i n-ar maġab maġma maġ.

Lair fearra Conaill i bġemion
Oruim Ċormaic áine Dún ġair;
5770 Cairġal Coineann Ráic Lonh Leaġna
foċair ġiaġ Dún Cearġna cain. C.

Moingġionn inġean Fiodaiġ veirġrúr Ċriomċainn féin
5775 tug ueoc neime óó i nġuir Dorġġlair ar Muab i noóġ
na ġioġáċta oo ġoċtain oa muirnin mic .i. bġian mac Eacáċ
Muigġeabóin; aġur fuaġ Ċriomċann mac Fiodaiġ báġ oo
neim na oġe rin ar ġliab Uirċ an Rioġ oon caoib ċuab oo
Luimneac, aġur ba maġb Moingġionn féin oo neim na oġe
5778 rin i nġuir Dorġġlair ar Muab, ar bġromab na neime ói
oo ġrioraċ a uearġbraċar oa h-ól.

the death of Corc, Conall Eachluaith himself took up the sovereignty of Munster ; and Criomhthann son of Fiodhach gave the hostages of the men of Ireland, of Alba, Britain, and France into the hands of Conall Eachluaith. And accordingly Cormac son of Cuileannan composed the following stanzas :—

Eachluaith received the tribute of Ireland
After Criomhthann, it was a tribute from abroad ;
Though he had not gone beyond the Sea of Manainn,
Never did a better king receive it.

As many as great Criomhthann son of Fiodhach brought
Of hostages over the brimming sea,
He gave into the hand of the red-speared champion,
Illustrious noble Conall Eachluaith.

Conall Eachluaith set out on an expedition
Into every territory after pleasant Criomhthann ;
To Dun Liamhna, illustrious was the warrior,
Where noble companies were slain.

To him belonged Feartha Conaill in Feimhion,
Druim Chormaic Aine Dun Gair,
Casbel Coincheann strong Raith Leamhna,
Fochair Mhaigh fair Dun Cearmna. E.

Moingfhionn daughter of Fiodhach, Criomhthann's own sister, gave him a poisoned drink in Inis Dornghlas on Muaidh, in the hope that the sovereignty would pass to her favourite son, that is, Brian son of Eochaidh Muighmheadhon; and Criomhthann son of Fiodhach died of the poison of that drink on Sliabh Uidhe an Riogh, on the north side of Luimneach ; and Mongfhionn herself died of the poison of the same drink in Inis Dornghlas on Muaidh, having taken some of it to urge her brother to drink it.

XLVIII.

Do gab Niall Naoríallac mac Eadac Muigmeadóin mic Muirtheadais ċirig mic Fiacac Sraibċine mic Cairbre Lirtheadair mic Cormaic Ulfaoa mic Airt Doinefir mic
 5780 Cuinn Céadacais do ċiol Éreamóin ríogac Éreann
 reacac mbliadna ríeao. Cairionn ċaroub ingean ríog
 bneatan fá mátair do Niall. Inne ingean Luigċeac bean
 Néill mátair Fiacac. Ríogac bean oile do Niall lé
 rugaó reacac mic oó, mar atá Laoċaire agur Éanna, Maine,
 5785 Eoċan, oá ċonall agur Cairbre, amail doeir an file ran
 rann-ro:

faolrō do bī ríogac réil
 iar mbreċ Laoċaire mic Néill,
 Éanna Maine monar nglé,
 Eoċan, oá ċonall, Cairbre.

5790

Ir é an Niall-ro do éuaró go rluag lionmair maille rir
 do neartugaó agur do ríeamuċaó Dál Riada ir ċinrō
 Scuit i nAlbain do bī rán am roin ag gabáil neirt ar
 ċruiteacacab oá ngairċear Picti, agur ir é céao ouine
 5795 tug Scotia oáinm ar Albain é, ar impiroé Dál Riada
 agur ċinrō Scuit, ar ċoinċioll go maó Scotia Minor nó
 Scotia ba luċa do-béarċaoi uirre, agur Scotia Maior .i.
 Scotia ir mó do ċairċroé o'Éirinn. Agur ir tré báir ré
 Scota ingean Párao Nectonibur fá bean do ċalam oá
 5800 ngairċi Milrō Eappáine, ór fáraoar féin, rugaoar Dál
 Riada do roċa Scotia do ċabairt ar Albain reoó Hibernia
 do ċabairt uirre.

Atá Camoen aga ráó 'n-a ċroinric ar bneatain ċurab
 Scotia beag ainm na hAlban agur Scotia Mór ainm na
 5805 héireann, agur doeir nac faċtar rċribne oá fairnéir
 go ucugċaoi Scuit ar Albanaacab go haimriri an impiir

XLVIII.

Niall Naoighiallach son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Cairionn Chasdubh, daughter of the king of Britain, was Niall's mother. Inne daughter of Lughaidh, wife of Niall, was the mother of Fiachaidh. A second wife of Niall's was Riognach, who bore him seven sons, namely, Laoghaire and Eanna, Maíne, Eoghan, two Conalls, and Cairbre, as the poet says in this stanza :—

Joyous was the bright Riognach
 When she bore Laoghaire son of Niall,
 Eanna, Maíne of bright deeds,
 Eoghan, two Conalls, Cairbre.

This Niall went into Alba with a large host to strengthen and to establish the Dal Riada and the Scotie race in Alba, who were at this time gaining supremacy over the Cruithnigh, who are called Picti; and he was the first to give the name Scotia to Alba, being requested to do so by the Dal Riada and the Scotie race, on the condition that she should be called Scotia Minor or Lesser Scotia, while Ireland should be termed Scotia Major or Greater Scotia; and it was through veneration for Scota daughter of Pharaoh Nectonibus, who was wife of Galamh called Milidh of Spain, from whom they themselves sprang, that the Dal Riada chose the name of Scotia for Alba, instead of calling her Hibernia.

Camden states in his chronicle of Britain that Lesser Scotia was the name of Alba, and Greater Scotia the name of Ireland, and says that it cannot be proved by documents that the Albanians were called Scots till the time of the emperor

Conrtaintin Móir. Iy é ainm fór gairmeaf Camoen
 o'Éireanncaib Scotorum Attavi .i. Seanaitheaca na Scot,
 na cup. i. gcéill gupab ó Éireanncaib tângadaf cine Scuit
 5810 na hAlban. As fo fór mar doir ar an ní gcéadna:
 a"Ón Spáinn," ar ré "tângadaf Scuit i nÉirinn fan
 ceatnamad af." Doir fór Nenniu, ugdaf bneadnac, vo
 réir Camoen, gupab fan ceatnamad af von vomaf vo
 gadadaf na Scitae .i. cine Scuit realb Éireann. Iy follu
 5815 fór a hannálaib Éireann gupab Alba fá hainm von
 éirí fan go haimir Náll Naioigiallaig, aguf mar fuar-
 adaf Dál Riada Scotia vo cadair ar Alban vo leandaf
 féin aguf a fluot oi. Roime fan iomorro Alba nó Albania
 fá hainm oi ó Albanactuf an treaf mac vo bputuf, óir
 5820 iy i Alba vo ráinag mar mif ionna vó ó n-a adair. Triúr
 mac iomorro vo bi as bputuf, vo réir Monomocenir, mar
 adá Laegru Camber aguf Albanactuf; aguf vo ionn
 bputuf oiléan na bneatan Móire eatorra, aguf tug vo
 Laegru Laegria adá ar n-a floinnead uaid féin, aguf
 5825 iy oi gairmteaf aniu Anglia; tug vo Camber Cambria
 na ngairteaf bneatan aniu; aguf an treaf mif vo
 Albanactuf ó utugtar Albania ar Alban.

Téio Miall na éir fan ó Alban go Laegria lion a
 fluag aguf vo rinne forlongpore innce; aguf cuirir
 5830 cablac go bneatan na fpaingce na ngoirteaf Armorica
 o'aridain na crice, go utugadaf na céad braidoe vo
 leandab uairle leo go hÉirinn, aguf iy ann fan bnoio ion
 tugadaf páorag leo i n-aor a fé mbliadan noéag, aguf
 na fíair vó, mar adá lupia aguf Darerca aguf ioma
 5835 vo braiduib oile ar ceana.

Iy ioma ugdaf as a fuiridagaf gur Scotia fá hainm
 o'Éirinn aguf gupab o'Éireanncaib vo gairti cine Scuit.
 As fo mar doir ionaf abb as labairt ar Colum Cille, fan
 oara caiboil. b"Colmán," ar ré, "ré ráidteaf Colum, i

a. Scoti ex Hispania in Hiberniam quarta aetate venerunt.

b. Columbanus qui et Columba vocatur in Hibernia ortus est; eam
 Scotorum gens incoluit.

Constantine the Great. Moreover, Camden gives the Irish the name of *Scotorum Attavi*, that is, the Forbears of the Scots, thus declaring that the Scots of Alba sprang from the Irish. Thus too he speaks on the same subject: "The Scots," says he, "came from Spain to Ireland in the fourth age." Besides, Nennius, a British author, says, according to Camden, that it was in the fourth age of the world that the *Scithae*—that is, the Scotie race—took possession of Ireland. Moreover, it is plain from the annals of Ireland that Alba was the name of that country up to the time of Niall Naoighiallach; and when the Dal Riada were permitted to call it *Scotia*, themselves and their descendants kept on that name. Before that time Alba or Albania was the country's name, from Albanactus, third son of Brutus, since it was Alba that fell to him as his share from his father. Now Brutus had three sons according to *Monomotensis*, namely *Laegrus*, *Camber*, and *Albanactus*; and Brutus divided the island of Great Britain between them; and to *Laegrus* he gave *Laegria*, which derives its name from him, and it is this country which is now called *Anglia*; to *Camber* he gave *Cambria*, which is now called *Wales*; and the third portion to *Albanactus*, from whom Alba is called *Albania*.

Niall marched after this with his full host from Alba to *Laegria*, and made an encampment there; and he sent a fleet to *Brittany* in France, which is called *Armorica*, for the purpose of plundering that country; and they brought two hundred noble youths as captives to Ireland with them; and it was in this captivity that they brought Patrick, who was sixteen years old, with them, and his two sisters *Lupida* and *Darerca* and many other captives besides.

Many authors testify that *Scota* was the name of Ireland, and that it was the Irish who were called the Scotie race. Thus does Jonas the abbot, in the second chapter, treating of *Columcille*, speak: "*Colman*," he says, "who is called *Colum*,

5840 nÉirinnn rugaó é mar a n-áitigíó cine Scuit." Acá fór
 beoá ran céadócaibíóil von céóleabáir vo Scáir na Sac-
 ran aza ráó supab í Éire oútaíḡ óilír na Scot. Aḡ ro
 mar aóeir: a"Ír í Éire oútaíḡ óilear na Scot." Aóeir
 an t-uḡóar céaona aḡ rcpíóbaó ar na naómáib ní tís
 5845 leír an ní ḡcéaona. Aḡ ro mar aóeir: b"Δ hÉirinnn oileán
 na Scot," ar ré, "cáimḡ Kilianur naóméa aḡur a óá
 cómtáó." Ar ro ír iontuigḡe ḡo otuḡḡáoi cine Scuit ar
 Éireanncaíḡ ré linn beoá vo máir í ḡcionn 700 bliáóan
 o'Éir Críórt. Tís fór Oporur vo máir von leír írtaíḡ vo
 5850 400 bliáóan vo Críórt leír an ní ḡcéaona. Aḡ ro mar
 aóeir ran oara caibíóil von céóleabáir: c"Íriao cineáóá
 Scot áitigear Éire." Aḡur an cpióó-ro ré ráíótear Éire
 ír pollur ḡo coitcéann ḡo otuḡḡáoi leír na huḡóaraib
 Scotia uirre. Aḡ ro mar aóeir Seariur aḡ rcpíóbaó ar
 5855 Kilianur naóméa: d"Kilian naóméa vo cine Scot ḡc."
 Aḡur aóeir ḡo ḡnoo óá éir rin na briaépa ro: Scotia quae
 et Hibernia dicitur. Ar ro ír iontuigḡe supab ainm o'Éirinnn
 vo ríor Scotia amáil ír eao Hibernia. Tuigḡear rírinne
 na neite rin a briaépaib Capḡrauir aḡ rcpíóbaó ar Colum
 5860 naóméa. Aḡ ro mar aóeir: e"Óo ḡaircí í n-allóo Scotia
 o'Éirinnn ó bfuil cine Scot acá aḡ áitigḡáó na hAlban
 ír foisḡre von bneacain ír mó, aḡur ḡairmḡtear ven Alban
 rin Scotia anoir ḡo teagmáireac ó Éirinnn ó bfuil a mbun-
 áóar aḡur a noáil." Tís Maríanur Scotur uḡóar Albanac
 5865 leír ro aḡ rcpíóbaó ar Kilian naóméa. Aḡ ro mar aóeir:
 f"Tar ceann ḡo otuḡḡar ḡo oilear Scotia o'ainm ar an
 ḡcuio úo von bneacain, acá von leír éuao vo Sacraib
 cáitḡe ríá, mapeao foillrḡíó beoá ḡo nḡaircí an t-ainm

a. Hibernia propria Scotorum patria est.

b. Sanctus Kilianus et duo socii eius ab Hibernia Scotorum insula venerunt.

c. Hibernia a Scotorum gentibus colitur.

d. Beatus Kilianus Scotorum genere et relq^a.

e. Hibernia enim antiquitus Scotia dicta est, de qua gens Scotorum

was born in Hibernia, which is inhabited by the Scotie race." Beda also, in the first chapter of the first book of the History of Sacsa, says that Ireland was the native land of the Scots. He speaks thus: "Hibernia is the true fatherland of the Scots." The same author, writing about the saints, makes a remark which agrees with this. He speaks thus: "It was from Hibernia, the island of the Scots, that St. Kilian and his two companions came." From this it is to be inferred that the Irish were called the Scotie race in the time of Beda, who lived 700 years after Christ. Orosius also, who lived within 400 years after Christ, agrees with the same statement. He thus speaks in the second chapter of the first book: "It is the Scotie races that inhabit Ireland." And it is plain that the country which is called Ireland used to be called by authors Scotia. Serarius, writing of St. Kilian, speaks thus: "Holy Kilian of the Scotie race, etc."; and immediately after he uses these words, "Scotia, which is also called Hibernia." From this it may be inferred that Scotia was a name for Ireland in constant use like Hibernia. The truth of this matter will be seen from the words of Capgrave, writing of St. Colum; he speaks thus: "Scotia was an ancient name of Ireland, whence came the Scotie race, who inhabit that part of Alba which lies nearest to greater Britain; and that Alba is now for this reason called Scotia from Ireland, from which they derive their origin, and whence they immediately came." Marianus Scotus, a Scotie author, writing of St. Kilian, agrees with this. He speaks thus: "Although that part of Britain which adjoins Sacsa on the north is now properly called Scotia, nevertheless Beda shows that Ireland was

Albaniam Britanniae maiori proximam quae ab eventu modo Scotia dicitur inhabitans, originem duxit et progressum habuit.

f. Etiam hodie Scotia proprie vocetur ea Britanniae pars quae ipsi Angliae contingens ad Septentrionem vergit, olim tamen eo nomine Hiberniam notatam fuisse ostendit D. Beda, cum e Scythia Pictorum gentem in Hiberniam venisse ait ibique Scotorum gentem invenisse.

rin o'Éirinn i n-allós, óir an tan aoir cine na bPict oo
 5870 téadé ón Scitia i nÉirinn, aoir zupab iao cine na Scot
 fuaibodar rompa innce." Agus oo bpiḡ zupab ó cine Scot
 oo rlonnad an érioc, ir Scotia fá hainm oi an tan roin.

Ir ioncuigḡe fór a briaḡraib Caerariur, oo mair von
 leit irciḡ oo 500 bliadán i noiaió Ériort, zur Scotia fá
 5875 hainm o'Éirinn. As ro mar aoir, Lib. 12. Dialogorum
 Ca. 38º: a" Cibé cuirḡar connḡabairḡ i bPurḡasóir, triall-
 ad 50 Scotia, éirḡeas irḡeac i bPurḡasóir Naom Páorais,
 agus ní cuirḡo connḡabairḡ i briaḡraib Purḡasóira ó
 roin amac." A briaḡraib an uḡoir-re ir ioncuigḡe zur
 5880 b'ainm coitḡeann o'Éirinn ran am roin Scotia, óir ní fuil
 don áit i nAlbain oa ngairḡear Purḡasóir Páorais, agus
 ir pollur zupab i nÉirinn acá an áit oa ngairḡear i, agus
 oa réir rin zupab ar Éirinn oo-beir Caerariur Scotia.
 Tis Serariur leir an ní ḡcḡeona as rḡriodad ar Bonḡaciur
 5885 naomḡa: b"Oo bi fór Scotia o'ainm ar Éirinn. Zróeas
 ceana oo bpiḡ 50 oḡáinḡ ón Éirinn ceana oḡoḡs o'áirḡe
 50 hoirḡear na bḡeacaine, mar ar áitḡeasoir na Picti,
 oo fuidḡeasoir mar don riu an oḡeam-ro ceana ar oḡúr ó
 n-a oḡaoirḡeac féin Rheuda (.i. Cairbḡe Rioḡḡaḡa) riáóḡear
 5890 Dalrheudini (.i. Dál Riada) riu, amáil aoir bea. Zróeas
 oo ruasḡasoir oa éir rin na Picti féin, agus oo ḡabasoir
 an leac ḡuair von érioc rin uile, agus tuḡasoir reanainm
 a ḡcnió féin uirre, ionnur zupab doin cine amáin Scot acá
 ann. Zróeas acáio oa Scotia ann, a haon oíob acá árḡair
 5895 oilear i nÉirinn, agus an oara Scotia acá nua ran leit
 ḡuair von bḡeacain."

Oo-beirim trí neitḡe vom aine a briaḡraib an uḡoir-
 re. An céroni oíob zupab iao na héirḡeannais 50

a. Qui de Purgatorio dubitat, Scotiam pergat, Purgatorium Sancti
 Patricii intret, et de Purgatorii poenis amplius non dubitabit.

b. Hibernia Scotiae sibi nomen etiam vindicabat, quia tamen ex Hiber-
 nia ista Scotorum pars quaedam egressa est in eaque Britanniae ora
 quam Picti iam habebant consederunt; ii quidem principio a duce suo
 Rheuda Dalrheudini dicti fuerunt, ut ait V. Beda; postea tamen Pictos

formerly known by that name; for when he states that the Pictish race came from Scythia to Ireland, he adds that it was the Scotie race they found there before them." And since it was from the Scotie race the country was named, Scotia was its name at that time.

It is to be inferred also from the words of Caesarius, who lived within 500 years after Christ, that Scotia was the name of Ireland. He thus speaks in the twelfth book of the Dialogues, chap 38: "Whoever doubts the existence of Purgatory, let him go to Scotia, and go into the Purgatory of St. Patrick, and he will no longer doubt of the pains of Purgatory." From the words of this author it is to be inferred that Scotia was a common name for Ireland at that time, as there is no place in Alba called Patrick's Purgatory; and it is plain that the place so called is in Ireland; and hence that it was Ireland Caesarius called Scotia. Serarius, writing on St. Bonifacius, is in accord with this: "Scotia was also a name for Ireland. However, since there came from the same land of Ireland a certain race to the east of Britain, where the Picti were dwelling, and there they settled down along with them, and at first were called Dalrheudini (that is, Dal Riada), from their own leader Rheuda (that is, Cairbre Rioghfhada), as Beda affirms. But after this they routed the Picti themselves; and they occupied the entire northern portion of that country; and they gave it the old name of their race, so that there is but one Scotie race. There are, however, two Scotias: one of them, the elder and proper Scotia, is Ireland, and the other, which is recent, is the northern part of Britain."

I note three things from the words of the author. The first of these is that the Irish are truly the Scots; the

inde ipsos exegerunt, et boreale totum illud latus obtinuerunt, eique vetus gentis suae nomen indiderunt. Ita ut Scotorum gens una fuerit, sed Scotia duplex facta sit, una vetus et propria in Hibernia, recentior altera in septentrionali Britannia.

second is that it was the Dal Riada that were first called Scots in Alba, since it was they who first conquered the Picti in Alba. The third is that he says that Ireland was the older Scotia, and Alba the new Scotia, and that it was the Scotie race who first called it Scotia. Buchanan, a Scotch author, in the second book of the "History of Scotland," makes a statement which bears out the author quoted above. He speaks thus: "The inhabitants of Ireland were called Scots, as Orosius points out, and as our own annals record; it was not once only the Scots migrated from Ireland to Alba." From this it is to be inferred that it was not the Dal Riada alone who went from Ireland to settle in Alba, but numerous other tribes as well from time to time.

XLIX.

Léagtear imoirtho i seanúr na héireann go noeadáodar na oronga-ro ríor i nAlbain diairí i noiairí do gabáil neirt 5915 na hAlban.

Ar otúr do éuaíó Dongur Ollbuaóac mac Fiacáac Labruinne do éur airociora ríog éireann i n-áiríte ar éruite-neacáib i gcionn dá éao go leic bliadán iar oteacé mac Milead i néirinn. Do éuaíó airmear iméian da éir rin 5920 Reacéaig Ríogéarig ní éireann do éur éiora oréa. Do éuaíó mar an gcéona Cairbre Ríogéara go n-a fúirinn do gabáil neirt i otuairceart Alban, agus ir do rliocé Cairbre Ríogéara éairmeat beoa Dalrheidini na hAlban. Do éuaíó Mac Con do gabáil neirt na hAlban agus na 5925 éreacan agus ir aréa táinig i néirinn do éur Caéa Muige Muéruime, áic ar éuit aréa éairmeat, gur gab Mac Con flaitéar éireann uile, amail aouéramar. Da éir rin téio fácaíó Canann mac Mic Con i nAlbain gur gab fearann inné, gonaó da rliocé Mac Cailín go na gablaib éeineal- 5930 aig. Téio arir Colla Uair go n-a éraicéirib i nAlbain agus gabáio fearann móir inné; gonaó ón gColla Uair rin cángara clann nDomnaill na hAlban agus na héireann. Téio éruiméann mac Fioódaig ní éireann do gabáil neirt i nAlbain, agus éar mac éocac Muiréamair mic Dongura 5935 éir do rliocé Cairbre Ríogéara, agus ir da rliocé éairme- éar clann éiric agus Cinéal Gabraín i nAlbain, agus rór Cinéal loóairn Cineal Comgaill agus Cinéal naongura agus Cinéal Con éricé an íle go n-a ngablaib éeineal- 5940 aig. Téio éuric mac Luigéac go rluagéuirin lair i nAlbain agus ir é fáé fá noeadáíó ann, learmácair imoirtho ro baóí ag éuric daí éáinn Daol ingean Fiacáac mic Néill (ní éile veirceiré) agus tué rí gnaó éagmaríó. Agus mar do óiúlc éuric Luigé ríia, téio dá éagnac né n-a ácair luéaíó,

XLIX.

We read in the seanchus of Ireland that the following tribes went to Alba in succession to conquer that country.

First Aonghus Ollbhuadhach son of Fiachaidh Labhruinne went to impose on the Cruithnigh their head-rent to the kings of Ireland two hundred and fifty years after the coming of the sons of Milidh to Ireland. A long time after that, Reachtaigh Rioghdhearg, king of Ireland, went to impose rent on them. Similarly Cairbre Rioghfhada with his host went to invade the north of Alba; and it is the race of Cairbre Rioghfhada that Beda calls the Dalrheudini of Alba. Mac Con went to conquer Alba and Britain; and it was from these countries he came to Ireland to fight the Battle of Magh Muchruimhe in which Art Aoinfhear fell, and Mac Con assumed the sovereignty of all Ireland, as we have said. After this Fathaidh Canann son of Mac Con went to Alba, and took possession of lands there; and from his posterity Mac Cailin and the correlative branches of that family have sprung. Also Colla Uais and his brothers went to Scotland, and they acquired large territories there; and from this Colla Uais sprang the clann Domhnaill of Alba and of Ireland. Criomhthann son of Fiodhach, king of Ireland, went to Scotland to make conquests; and Earc son of Eochaidh Muinreamhar, son of Aonghus Feart of the race of Cairbre Rioghfhada, and his posterity are called clann Eirc and Cineal Gabhran in Alba, and also Cineal Lodhairn, Cineal Comhghaill, and Cineal nAonghusa and the Cineal Con Crice of the Isle, with their branches.

Corc son of Lughaidh went to Alba with an army; and the reason of his going thither was that he had a stepmother named Daol daughter of Fiachaidh son of Niall (king of South Eile); and she was enamoured of him. And when Corc refused to have intercourse with her, she made a complaint of him to

agus oo-ní caoi sa láthair, agus farruigir chéad aóðar
 5945 caoi na hingine. "Corc dom fánuadh," ar sí. Sadairead
 luadh uime rin, agus oo-ní Corc o'ionnairbad i nAlbain
 mar a bfuair fáilte ó fearadac Fionn nó ó Fionn-Cormac,
 ní Alban, mar a bfuair iomao ceana ché na deigbdearad.
 Agus oo pór a ingean féin rir sa ngairtí Moingfionn, agus
 5950 rug sí triúr mac dó i nAlbain, mar atá Maine leamna ó
 bfuil leamnaig Alban, agus Cairbre Cruicneac ó bfuil
 Eoganaac Muige Seirnginn i nAlbain, agus Chionán ó
 bfuil Cuirneig i nIaréar Míde. Agus anair Chionán eall
 go haimir laogaire mic Néill, agus ráinig go héirinn
 5955 ann rin. Agus tug laogaire a ingean féin oar b'ainm
 Cairce dó, gonaó uairte atá Macaire Cuirne, agus car-
 laoir ceathair oile oo éloinn Cuirc 'n-a ngiallaib ag
 niall mac Eodac. Anmanna na gceirne mac, Corc, Sreaga,
 Dula, agus Maine. Éadair Corc ós ran mbroir-re, agus
 5960 fuarclair an c-aithir an triúr oile, agus tug leir oon
 Mumain iad. I n-aimir Néill naoigiallaig oo éadac Corc
 mac Luigdeac i nAlbain agus ir ean o'air Néill oo éadac
 reirer mac Muirdeacig mic Eogain mic Néill i nAlbain,
 mar atá oá lothair oá Dongur agus oá feargur.

5965 Conall fá céadainm oo Corc mac Luigdeac, agus
 bancáinteac sa ngairtí bolgban breacnac a máthair,
 agus nior b'i rin bean pórt a athair, óir Daol ingean
 fíadac mic Néill ní éile veirceir a baincéile. Ag ro
 rann veirmireacra ó Siolla an Coimbe Ó Coráin ar an ní
 5970 rin :

Taoread Conall ioná Corc
 ar mac Luigdeac, liot gan loet;
 Teme coigle loet ian ló
 ir ead ro corc a éadac-ó.

5975 Agus ir uime ráinig Corc air, sa amao oo bí ran
 Mumain ré millead naoidean, agus tugadar amur ar an
 áit 'n-a raib Conall ré a ráitcear Corc, ré a millead, agus
 cuircear i bfolac fá béal coirne é, agus fuaradar na

his father Lughaidh, in whose presence she wept; and he asked why the maiden wept: "For Corc has forced me," said she. Lughaidh grew jealous at this, and banished Corc to Alba, where he was welcomed by Fearadhach Fionn or by Fionn-Chormac, king of Alba, and where he was much beloved by reason of his refined manners. He got his own daughter called Moingfhionn married to Corc; and she bore him three sons in Alba, namely, Maine Leamhna, from whom are the Leamhnaigh of Alba; and Cairbre Cruithneach, from whom are the Eoghanacht of Magh Geirrhinn in Alba; and Cronan, from whom are the Cuircnigh in West Meath; and Cronan remained abroad till the time of Laoghaire son of Niall; and he then came to Ireland; and Laoghaire gave him his own daughter called Cairche, and from her is named Machaire Chuirchne; and Niall son of Eochaidh held four other sons of Corc as hostages. The names of the four sons were Corc, Greagha, Dula, and Maine. Corc the younger died in this captivity; and the father released the other three, and took them with him to Munster. In the time of Niall Naoighiallach, Corc son of Lughaidh went to Alba; and long after Niall, six sons of Muireadhach son of Eoghan, son of Niall, went to Alba, namely, two Lodharns, two Aonghuses, and two Fearghuses.

Conall was the first name of Corc son of Lughaidh; and Bolgbhain Breathnach, a censorious woman, was his mother; and she was not his father's wedded wife, since Daol daughter of Fiachaidh son of Niall, king of South Eile, was his wife. Here is a stanza by Giolla an Choimdhe O Corain in proof of this:

Conall was before Corc
The name of Lughaidh, faultless hero;
Fire which a caldron preserves through the day,
It was that purpled his fair ear.

And the reason why he was called Corc was: there were two simpletons in Munster destroying infants; and they made an attack on the place in which Conall, who is called, Corc, was, for the purpose of destroying him, and he was hidden under an

hamaidhe dóig ari, ir do dóigbaid an coirne de, agus loirctear
 5890 cluafa an leinb leo, gonaó ón coirnead tugrao ar a cluaf-
 aib gairctear Coir de.

Téio tría Mainne leamna mac Cuirc mic Luigtheac a
 héirinn i Albain agus gabair fearann innce da ngoirctear
 Mag leamna ó n-abairctear Mórmaor leamna i nAlbain,
 5895 agus ir de gairctear anoir uice of Linox, agus ir ón Mainne
 leamna-ro mac Cuirc do fiol éidri cangavar cineada
 uairle tige Linox. Ir ó dearbhráctair don Mainne-re dar
 b'ainm Cairbre Cruicneacán cangavar eognaót Muiqe
 Seirnginn i nAlbain; agus ir o'éir aimirie Néill Naosgiall-
 5899 aig do cuadair ann.

Mar rin do gac aicme oile do Gaedelaib i nAlbain, ir
 ó Gaedelaib éireann cangavar a n-uairle. Acé ceana
 an fuireann ir foigre do Sacraib uioib ag ar uibnead lé
 hUilliam Concúr tar teorainn na Sacran i nAlbain iao,
 5905 agus go bfuil do fliocht uiaib i noiaib ag realbuaó
 Galluaéta na hAlban, ni do Gaedelaib iao acé do fliocht
 na Sacranaé; agus fuireann oile cuirfeam rior i n-ar
 noiaib do réir Scoo 'n-a annálaib, pagina 153. Tis leir
 an ni gcéadna-ro mar a n-innirfeann gur gadaó Uilliam ní
 6000 Alban leir an dara Henrí ní Sacran, gur cuirfead leir a
 láim é go caéair Roan ran Normanvie, mar a raibe i
 mbraigtheanar ag an níg Henrí, gur ba héigean uó céirne
 céao púnt do éadairt o'fuarclozaó ari réin. Agus ré
 cillead i nAlbain uó, agus é rioctad rir an níg, rug leir
 6005 móran o'óguib uairle na Sacran, ó n-a bfuair cairneam
 muinntearuá ré linn a deorairuéta, go hAlbain, ir tug
 iomao criod ir fearann uóib agus da fliocht da n-éir, go
 bfuil móran uioib ag áicuaó i nGalluaét na hAlban
 aniu. Ag reo cuio do flioinntib na oruinge do cuiaib leir
 6010 an tan roin acá ag áicuaó i nAlbain aniu, agus ir uioib
 gairmtear Galluaét na hAlban, ag ro cuio do na flioinntib
 rin: Baliol, Brus, Souilly, Mowbri, Sentcler, Hay, Gifford,

inverted caldron ; and the simpletons traced him, and removed the caldron from over him, and they burned the child's ears, and from the purpling they gave his ears he was called Corc.

Maine Leamhna son of Corc, son of Lughaidh, went from Ireland to Alba, and there occupied territory which is called Magh Leamhna, whence the Mormhaor of Leamhain in Alba is named ; and it is he is now called the Duke of Lenox ; and it is from this Maine Leamhna son of Corc of the race of Eibhear sprang the noble families of the house of Lenox. It is from a brother of this Maine called Cairbre Cruithneachan sprang the Eognacht of Magh Geirrhinn in Alba ; and it was after the time of Niall Naoighiallach they went there.

It may similarly be stated of every other tribe of Gaels in Alba that it was from the Gaels of Ireland their nobles sprang. However, the portion of them that are nearest Sacsa who were driven by William the Conqueror over the Saxon borders into Alba, and whose posterity have continuously inhabited the ' Galldacht ' of Alba, these are not of the Gaels but of the race of the Saxons ; and the same holds of another tribe which we shall mention later on, according to Stow in his annals, page 153. He bears out the same statement where he relates that William, king of Alba, was taken prisoner by Henry the Second, king of England, and then sent by him as a captive to the city of Rouen in Normandy, where he was kept by king Henry in captivity until he was forced to pay four hundred pounds for his ransom. Then, when he was returning, being at peace with the king, he took with him to Alba a large number of young English nobles from whom he had received friendly attentions during his captivity ; and he gave much land and territories to them and to their descendants after them ; and many of these are in possession of the Galldacht of Alba at this day. Here are some of the surnames of the people who went with him at that time who inhabit Alba at present, and it is they are called the Galldacht of Alba ; here are some of these surnames : Baliol, Brus, Souilly,

Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, 17 móran
8015 oile; an tan fá haoir von tigeapna 1174

Atá Buccananur ag teacht leir an ní gcéadna tuar
fan 34 leatanaé fan vapa leabair vo Stair na hAlban,
mar a n-abair: a“Do bhris,” ar ré, “go ngeairtí ar ucúr
Scuit o’aitiústeoirib na héireann agur von fúirinn vo
8020 éuaid uata o’aitiúgaó na hAlban, ionnur lé heoiróeal-
uáó éigin go mbiaó veitir eatorra leat ar leat, vo
tionnreanavar ó tús Scoit-Éireannais vo gairm vo óruing
óib agur Scot-Albanais von fúirinn oile.” Ar na briaé-
raib-re Buchananur tuigtear vó ní. An céoni gurab
8025 a héirinn vo éuavar Scuit o’aitiúgaó na hAlban; agur
an vapa ní gur gnátaim o’Éireanncaib Scuit ó tús.

Ag ro ríor neite vo beanó a hannálaib énoic Stoo
vo neartuáó lé ríinne gac neite va noubramar romáinn
ful laibeoram ar niall naoigiallaé, vo bhris go mearaim
8030 gurab móve 17 incéivóe gac a luaitream a reancur
Éireann ar niall na neite-re ríor vo cur a énoic éois-
cride. Ag ro mar avoir Stoo: “An tan fá ní breatan.
Mariur mac Aruiragur, Anno Domini 73, táinig Ruóruige
ní na bPictóbal ón Scitia mar don lé cine Scuit vo
8035 gabáil na breatan agur va hargain lé cloiteam 17 lé
ceinió; go ucus an Mariur tuar cat vóib gur marbaó
Ruóruige agur iomaó va fluaé lé Mariur, agur an oream
vo mar vóib tug Mariur fearann vóib 1 ucuircearic
Alban ré áitiúgaó, agur vo iarravar mná ar na breat-
8040 nacáib. Síeasó níor b’áil leo mná vo éabairt vóib.
Iarraio mná ar Éireanncaib agur fuaravar mná uata.”
An ní-re ríoróar Stoo ar Ruóruige ní na bPict, 17 é am
carla vo éoiréac na bPict mná vo breit a héirinn
1 n-aimeir Éireamóin, amail avoubramar tuar. Agur vo

a. Principio cum utrique, id est Hiberniae incolae et coloni eorum in
Albiam missi, Scoti appellarentur, ut discrimine aliquo alteri ab alteris

Mowbri, Sentcler, Hay, Gifford, Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, and many others; the age of the Lord 1174.

Buchanan agrees with the above, in the thirty-fourth page of the second book of the History of Alba, where he says: "Because both the inhabitants of Ireland and the colonists they sent to Alba were originally called Scots, in order that by some difference they might be distinguished from one another, people from the first called the one race Irish Scots, and the other Albanian Scots." From these words of Buchanan two things are to be inferred; the first is that it was from Ireland the Scots went to occupy Alba; and the second is that the Irish were ordinarily called Scots from the beginning.

Before we treat of Niall Naoighiallach, we shall give here some events taken from the annals of Stow's Chronicle in confirmation of the truth of all that we have said above, as I imagine that the account we shall give of Niall from the seanchus of Ireland will appear the more credible if I set down these things from a foreign chronicle. Stow speaks as follows: "When Marius son of Arviragus was king of Britain in the year of the Lord 73, Rudhruighe, king of the Pictish tribe from Scythia, together with the Scotie race, came to conquer Britain and to waste it with sword and fire; and Marius, above mentioned, gave them battle, and slew Rudhruighe and a large number of his host; and to those of them who survived, he gave lands in the north of Alba to settle down in; and they asked wives of the Britons, but these were unwilling to give them to them. They asked wives of the Irish, and obtained them from them." As to this incident which Stow records of Rudhruighe, king of the Picts, it happened when the Pictish leader took women from Ireland in the time of

distinguerentur, initio coepere alteri Scoti Ierni, alteri Scoti Albani, vocari.

8045 bí rin cuilleaó iṛ tṛí céao uéas bliáðan iul oo bí Maṛiur
i nioḡaótt na bṛeatan.

8050 Aveir an t-uḡoari céaona ḡurab ran mbliáðain éuar
o'aoir an Tiḡearna oo hoirneaó Uerparian 'n-a impiir, iṛ
ḡurab veic mbliáðna ioinne rin oo iunneaó funoacion ar
mbainiṛtiṛ ḡlartenburi. Aveir fór ḡurab i ḡcionn 276
bliáðan iari nḡein Ćríort oo éuir an t-impiriṛ oar b'ainm
Aupelianiur coróin impireaóta fá n-a éeann ar oúṛ, aḡur
iṛ é céoiimpiir oo ḡaḃ coróin impireaóta é.

Anno Domini 395, oo éionnṛcain Pelagiur bṛeaónaó
8055 eiriṛiceaótt oo ṛíolraó ar oúṛ; aḡur iṛ ran am-ro oo
báoar cine Scuit aḡur na Picti aḡ arḡain aḡur aḡ mill-
eaó na bṛeatan Móire, aḡur cuiṛio na bṛeaónaíḡ teaóta
ḡo honoriur impiir o'iarraio cábna ari, aḡur ní óearna
aótt ṛcṛíobáó éuca oa iarraio oṛta a noiceall oo óéanaṁ
8060 oóib féin. Aḡur táiniḡ oe rin ḡo raḃaoari na bṛeaónaíḡ
aimṛear iméian oa éir rin fá leaóttrom na Scot aḡur na
bPict, aḡur oa éir rin cuiṛio na bṛeaónaíḡ teaóta ariṛ
oon Róim, aḡur oo-níó caṛaoio tṛuaíḡaíḡméil ar éruaó-
áil na Scot iṛ na bPict oṛra. Cuiṛio Rómánaíḡ léiḡion
8065 oo ṛluáḡ ariṁta oa bṛurtaótt, aḡur ar iocótain na bṛeatan
oóib, tuḡaoari féin aḡur na Scuit aḡur na Picti iomaó
coimblióótt oa céile; aḡur ar mbeic cuiṛreaó oon tṛluáḡ
Rómánaó aoubraoari né bṛeaónaóaiḃ mṛ nó cloio oo
8070 iṛ ná raib ar bṛeic oóib féin ḡan cilleaó oon Róim.

Eireamhon, as we have said above, and that was more than thirteen hundred years before Marius was king of Britain.

The same author states that it was in the above year of the age of the Lord that Vespasian was made emperor, and that it was ten years before that time that the abbey of Glastonbury was founded. He also states that it was two hundred and seventy-six years after the birth of Christ that the emperor called Aurelianus first wore the imperial crown ; and he was the first emperor who wore the imperial crown.

In the year of the Lord 395, Pelagius, a Briton, first began to sow heresy ; and at this time the Scotie race and the Picti were wasting and destroying Great Britain ; and the Britons sent envoys to the emperor Honorius asking assistance of him ; and he only wrote to them requesting them to do all they could for themselves ; and hence it came to pass that the Britons were a long time afterwards under the oppression of the Scots and the Picti. And again the Britons sent envoys to Rome ; and they made a pitiful complaint of the cruelty towards them of the Scots and the Picts. The Romans sent an armed legion to relieve them ; and when these reached Britain, they had several engagements with the Scots and the Picti ; and the Roman host, growing weary, told the Britons to build a wall or fence between themselves and their bad neighbours, and that they themselves could not avoid returning to Rome.

L.

Dála na mBreataín, is n-imítead na Rómánaí uata,
 cógúir cloíó fós ó múir go muir is fén is Scuit is
 Picti. Agus ar n-a éor do éine Scuit agus do na Picti
 gur éirígeadar Rómánaigh na Breatainigh, lingio ar na
 6075 Breataincaib agus bfuirtear an cloíó agus aigítear an tír
 leo, gur d'éisín do na Breataincaib teacra do éir an
 ttear fead go Rómánaib 'sá isiríad oirra san a léigean
 dá námaí beir as déanaí a luit go díbrearad, amail
 do bádar. Leir rin cuirio Rómánaigh légion oile da
 6080 bfuirtead; agus ar poctain na Breatain oib tugadar féin
 is Scuit is Picti iomaí coimblíocht da céile, gur ruagadar
 Rómánaigh tar teorainn an múir do luathéamar amad is.
 Agus ar bfuirteín na mBreataín mar rin oib, aubhradar
 na Rómánaigh níu nádar fódar oib féin tead ar eadtra
 6085 da bfuirtead ní buó mó, agus a féadain téad an moí 'n-a
 bfeadfadair is fén do cumad nó do óion oirra. Ar
 n-imítead iomaí do fuaigh na Rómánaí uata do éionn-
 rcanadar an cloíó atá ó múir go muir is Albain is
 Breatain do déanaí o'bdair éiríe, agus oí tceiríge 'n-a
 6090 tíge, agus dá tírigh déas o'airde ann, do féir bea san
 s ca. den céirleabair do Stair na Sacran. Mar do
 éaladar na Scuit agus na Picti gur cuiradar Rómánaigh
 oruim ré tead o'fuirtead na mBreataín arí, cuirio
 cruinnuigad is coimciónól ar iomaí fuaigh, is tugadar ué
 6095 ar an múir roin gur lingad leo cairí, is go tugadar
 veirgnaidair na Breatain uile, ionnug gur d'éisín do
 Breataincaib a gcaidraí is a n-áruir do éirígean is uil
 da noívean féin fá coillicí is fá foradair fáraigh, go nac
 bioí do biaí aca ad feolmaí na mbeadad n-aila
 6100 do-níci do féilg leo; agus an t-áruir do máir do Breat-
 naicib do ríobadar go truaighíeíl go conul do bí san
 Róim ar b'ainm Boetius as isiríad fuirtead air, agus

L.

As to the Britons, when the Romans had left them, they built a fence of earth from sea to sea between themselves and the Scots and the Picti. And when the Scotie race and the Picti had heard that the Romans had forsaken the Britons, they made a sudden attack on the latter, and broke down the wall and pillaged the country, so that the Britons were forced to send envoys to the Romans a third time, beseeching them not to permit their enemy to despoil them vengefully as they were doing. Upon this the Romans sent another legion to help them; and when these had reached Britain, they had several engagements with the Scots and Picti; and the Romans drove them across the boundary wall of which we have spoken. And when they had thus relieved the Britons, the Romans told them that it was of no advantage to themselves to come on any further expedition of relief to them, and that they should consider how they might protect or guard themselves against the enemy. Accordingly when the Roman army had left them, they began to build the wall that stretches from sea to sea between Britain and Alba, of stonework eight feet thick, and twelve feet high, according to Bede, in the fifth chapter of the first book of the History of Sacsa. When the Scots and the Picti heard that the Romans had refused to come any more to the aid of the Britons, they collected and assembled a large host, and marched towards the wall referred to, and overpassed it and devastated all Britain, so that the Britons were obliged to abandon their stone fortresses and dwellings and betake themselves for refuge to woods and wildernesses, where their sole food was the flesh of the wild beasts they hunted; and the remnant of them that survived wrote piteously to the consul who was in Rome whose name was Boetius, soliciting him for aid; and

ir ead aoubhavadar go rabhadar féin i gcumhcad ioir an námhao agur an muir. Óir an theam díob vo beiread
 6106 aghaid ar an muir, ag teitead réir an námhao, vo báitci iad
 ir an theam díob vo cillead ón muir vo marbthar leir an
 námhao iad, amail aoir bea ran 13 ca. von céroleadhar
 vo Scair na Sacran ag aitémotal briathar na mbreath-
 nac ag éaghad lé Rómáncaib ar foirneart na Scot agur
 6110 na bPicti orra. Ag ro na briathra:

a "Ruagaid na barbarthaig gur an muir" ar ríad ag
 labhairt ar na Scotaib ir ar na Pictib "cillid an muir iad
 ar na barbarthaib, ioir an dá cinéal báir-re marbthar nó
 báitthear rinn," ar ríad. Ar ro ir iontuigthe gurab móir an
 6116 foirneart vo bí ag Scotaib na héireann ar breathnacáib.
 Aoir Neinnur, rean-ugthar breathnac, vo réir Críomh Sibio,
 go raib leactrom ag Scotaib ir ag Pictib ar breathnacáib
 ré ré 40 bliadhán. Agur aoir Camden ag teadt leir ro:
 b "Do rághad i gcionn 500 bliadhán i noiad Caesar vo
 6120 teadt von breathnaid fá ainmocht na Scot ir na bPicti i."
 Agur ir iontuigthe rin a briathraib bea ran 14 ca. von
 céroleadhar céadna mar a n-abair ag labhairt ar éireann-
 cáib: c "Cillid," ar ré, "airgteoiríde ainmíuibe éireannnac
 va oitig ar tí fillte go gíro tar a n-air." Ar na briath-
 6125 raib-re bea ir iontuigthe go ucugthair éireannnaig ruaid
 go minic o'arhain na breathaine.

Dála na mbreathnac vo bádar aimpear iméian gan
 oirleac ir gan arhain ag Scotaib agur ag Pictib iar n-a
 oiréigean vo Rómáncaib. Níor bí ro amáin anfoáin na
 6130 mbreathnac an tan roin, aet vo bí eiriceadct Phelagian
 ag raobad an pobail an trát roin; agur ir i comairle ar
 ar cinnead lé breathnacáib an tan roin, fíor vo cúir go
 cléir na fíaingce agha iarraid orra phéaláirde ir luét
 reanmóira vo cúir ón bfhaingce éuca vo clóó eiriceadcta

a Repellunt barbari ad mare, repellit mare ad barbaros, inter haec
 oriuntur duo genera funerum, aut iugulamur aut mergimur.

b. Anno 500 a Caesaris ingressu Britannia Pictorum et Seotorum
 immanitati relinquitur.

what they said was that they were hemmed in between the enemy and the sea, for as many of them as took to the sea, fleeing from the enemy, were drowned; and as many of them as turned from the sea were slain by the enemy, as Beda says in the thirteenth chapter of the first book of the History of Sacsa, quoting the words of the Britons when complaining to the Romans of the oppression they suffered from the Scots and Picti. These are the words: "The barbarians force us to the sea," said they, speaking of the Scots and the Picti; "the sea throws them [us] back upon the barbarians; and by this twofold death, we are either slain or drowned," said they. From this it may be inferred that the oppression exercised by the Scots of Ireland over the Britons was very great. Nennius, an ancient British author, says, according to Speed's Chronicle, that the Scots and the Picti oppressed Britain for a period of forty years; and Camden, agreeing with this, says: "Five hundred years after Caesar came to Britain, that country was left to the barbarity of the Scots and the Picti." This may also be inferred from the words of Beda in the fourteenth chapter of the same first book, in which, speaking of the Irish, he says: "The shameless Irish plunderers return to their homes," says he, "to come back soon again." From these words of Beda it may be inferred that the Irish used often to go on expeditions of plunder into Britain.

As to the Britons, they were a long time without being pillaged or plundered by the Scots and the Picti after the Romans had left them. But this oppression was not the only misfortune the Britons suffered from at that time. The Pelagian heresy was then deluding the people; and the Britons determined to send to the French clergy, asking them to send prelates and preachers to them from France to put

c. Revertuntur impudentes grassatores Hiberni domum post non longum tempus reversuri.

⁶¹³⁵ Phelagian. Suidro cliair na Fhainisce i gcomhairle uime rin; ašur iŕ ead̃ oo cinnead̃ leo diaŕ naoim̃eap̃poš oo cūŕ oo ſiolađ an ġlainc̃neioim̃ oóib̃, maŕ acá Šermanuŕ eap̃poš Alciŕioooreniŕ iŕ lupuŕ eap̃poš Trecaŕrenuŕ; ašur aŕ noul oóib̃ ann rušaduŕ buad̃ aŕ na heiriŕiciđ.

⁶¹⁴⁰ Tar a noubramaŕ oo biođ cošad̃ ġnád̃ad̃ ioiŕ na Scuic iŕ na b̃reac̃naiš go haimeŕiŕ Uoŕciŕeŕ fá ſi aŕ an mb̃reac̃ain an tan fá haoiŕ von Tiŕeap̃na 447. ġiđeas̃ táiniš o'ainm̃ianaib̃ iŕ o'uaill iŕ oo p̃eac̃aiŕib̃ na mb̃reac̃nad̃ an t̃p̃ad̃ ſoin go ocuš Dia an lám̃ i n-uac̃taŕ aš Scotaiđ

⁶¹⁴⁵ iŕ aš Pic̃tib̃ oŕpa, ionnuŕ ſuŕ ba h̃eŕgean oóib̃ hoŕpuŕ iŕ hiŕiŕtuŕ go n-a ſluas̃ Šearm̃áinead̃ oo tábaŕe oo cōŕŕnaim̃ leo i n-ašaiŕ na Scot iŕ na b̃Pic̃t, go ñoeap̃na Dia ſciuiŕeas̃a oo na Šearm̃áiniđ rin p̃e cūŕ na mb̃reac̃nad̃ a ſlaic̃eap̃ ioml̃án na b̃reac̃tan ó ſoin. Acáio c̃ioinice

⁶¹⁵⁰ na b̃reac̃tan aša ſaiŕnéiŕ, am̃ail cūŕeap̃ Stoo ſan t̃reap̃ leac̃anađ iŕ caošad̃ ſan céas̃oŕám̃ oa c̃ioinice, oo cūŕeas̃a i ġclóđ i lonnoain an tan fá haoiŕ von Tiŕeap̃na 1614, ſuŕ maŕbađ 480 o'uaŕliđ na b̃reac̃tan i b̃reall lé Saŕſaib̃, ſuŕ cūŕ Aupeliuŕ Ambroŕiuŕ ſi na b̃reac̃tan an tan ſoin

⁶¹⁵⁵ fá oeara na cloca ruš Meŕlin go b̃reac̃naiđ ó Šliađ ġcláipe ſan M̃um̃ain oo cōšb̃ail maŕi ſeas̃oc̃maŕeāib̃ aŕ an látaŕiŕ 'n-aŕ maŕbađ na huaiŕle rin. Ašur ſór iŕ ann ſan áit céas̃ona oo hađnaiceas̃a é ſéin. Ašur iŕ é fá haime von áit an tan ſoin Chorea Gigantum. Ašur iŕ é ainm na

⁶¹⁶⁰ háite anoiŕ Stone Henge aŕ Maig Salŕbuŕie; ašur aŕeiŕ an t-ušoaŕi céas̃ona ſuŕab̃ ón Aŕſic tušaduŕ Šaeóil na cloca céas̃ona; ašur aŕeiŕ Monomoceniŕ nađ tušad̃ oa c̃loic̃ a h̃einiŕic̃ oíob̃.

Aŕ ſo iŕ iontuig̃te go ġcleac̃taoi lé Šaeóealaib̃ oul
⁶¹⁶⁵ von Aŕſic oa haŕŕg̃ain, ašur oa p̃eŕiŕ rin go mađaduŕ neap̃t̃maŕ i oc̃iŕiđ oile ó Éirinn amađ; ašur cib̃e oo cūŕiſeas̃a i n-ionŕant̃aŕ na neiteſe nó aš a mb̃iađ oic̃neioeam̃ oŕpa, biađ a mill̃éan aige aŕi ſéin, t̃re ſan na ſc̃riðne o'ſaiŕſin nó oo cūaŕoušad̃. Oiŕi iŕ minic bioŕ ainh̃ſioŕ na

down the Pelagian heresy. Upon this, the French clergy sat in council, and resolved to send two holy bishops to propagate the pure faith amongst them, namely, Germanus, bishop of Auxerre, and Lupus, bishop of Troyes; and when they arrived, they vanquished the heretics.

Notwithstanding what we have said, a constant warfare existed between the Scots and the Britons to the time of Vortigern, who was king of Britain in the year of the Lord 447. However, on account of the evil passions and the pride and the sins of the Britons at that time, God gave the Scots and the Picti the victory over them, so that they were obliged to bring over Horsus and Hingistus with their German host to assist them against the Scots and the Picti. And God used these Germans as a scourge to deprive the Britons of the sovereignty of all Britain ever since. The chroniclers of Britain relate, as Stow notes in the fifty-third page of the first part of his Chronicle, which was printed in London in the year of the Lord 1614, that 480 of the British nobles were treacherously slain by the Saxons, and that Aurelius Ambrosius, the king of Britain at that time, ordered that of the stones which Merlin took over to Britain from Sliabh gClaire in Munster a monument be raised on the spot on which these nobles were slain. It was, moreover, in the same place that he himself was buried. And the place was then called Chorea Gigantum; and it is now called Stone Henge on Salisbury Plain. And the same author says that it was from Africa the Gaels brought these stones; and Monomotensis says that no two of the stones were taken from the same country.

From this we may infer that the Gaels were wont to go to Africa to plunder that country, and that they were therefore powerful in other countries besides Ireland; and whoever should be surprised at these events or disbelieve them let him blame himself for it, for not having seen or searched the records. For often one is ignorant of the truth through

- 6170 fírinne ar nead tré gan áitíde do déanamh ar feirreghibh
na sean, do réir mar aoir Macrobium libro 6^o Saturnalium,
mar a n-abair: a^a "I r iomda ní 'n-a ainbhíor orainn nac
biao 'n-a foilcear orainn dá mbeao cairdeamh aghainn
ar léagstóirneact na sean"; ionnuy dá noctar linne go
6175 raibe ciorcáin agh na Scotaib i r agh na Pictib ar na
bneacthaib, agh nac creiread an léagstóir rinn, léagad
ré cnoimic Camoen agh do-ghéabaid na briathra-ro
innce: b^b "Do cuiread na bneacthaigh fá ciorcáin na Scot
i r na bPict an tan fá haoir don Tighearna 446." Nó dá
6180 luaidtear linn gur múcad na Picti leir na Scotaib an
tan fá ní ar Albain Cinnéire mac Ailpín i gcionn 839
mbliad an ian ngein Chriost, léagad cnoimic Camoen i r do-
ghéabaid faiméir an neite céadna innce. Nó dá luaidtí
linn nar gab cine eacthann ran biot uilamhar iomlán
6185 éireann aet na dhonga do áitig i féin diaid i noiaid, mar
atá Paritolón clanna Neimíó fí r bōlg i r Tuata Dé
Danann i r mic Mílead, do féadfaide nac creireide rinn
muna bfaicead an léagstóir an ní rcriobar Sulielmur
Nubrígenfir agh labhairt ar Éirinn ran 26 ca. don darrá
6190 leabhar da rtair, mar a n-abair: c^c "Níor luig Éire niamh
fá cumact coisghíde." Mar an gcéadna ma cuirim ríor
annro ar Niall Naosiallac neite nacar élor don léag-
stóir roimhe ro, meafad go bfuil laoi nó leirigh aghainn lé
vearbhugad gac neite da gcuirtear ríor linn annro.

a. Multa ignoramus quae non laterent si veterum lectio nobis esset familiaris.

b. Britanni facti sunt tributarii Sootis et Pietis anno Christi 446.

c. Hibernia nunquam externae subiit ditioni.

not having made himself familiar with the old books of the ancients, as Macrobius points out in the sixth book of the Saturnalia, in which he says: "We are ignorant of many things which should not be hidden from us if we were accustomed to read the ancients"; thus, when we state that the Scots and the Picti exacted a tribute from the Britons, if the reader disbelieves us, let him read Camden's chronicle, and he will find therein these words: "The Britons were made to pay tribute to the Scots in the year of the Lord 446"; or if we state that the Picti were extinguished by the Scots when Cinneide son of Ailpin was king of Alba 839 years after the birth of Christ, let him read Camden's chronicle, and he will find there testimony to the same event; or were we to assert that no foreign nation ever acquired full supremacy over Ireland except the tribes that successively occupied it, namely, Partholon, the clanna Neimidh, the Fir Bholg, and the Tuatha De Danann, and the sons of Milidh, perhaps we should not be believed unless the reader had seen what Gulielmus Nubrigensis has written, treating of Ireland, in the twenty-sixth chapter of the second book of his history, in which he says, "Ireland never submitted to a foreign power." Similarly, if I make statements here concerning Niall Naoighiallach which the reader has not heard hitherto, let him know that I have song or story to prove every statement I advance here.

LI.

- 6195 Léagtar linn i mbeataio páorais, fuaipamar rchíobda
i reinleabair meamruim, marí don lé beataio mócuoa
agus abbaín agus naom oile, supab breactnac páorais.
As ro briacla an treinleabair: a“ páorais,” ar ré,
“breactnac iar n-a breic ran baile uarab ainm Nemptor
6200 i Mair na brianboe ó cuirmeiréoirib chaidbteada oiaoa.”
Aveir arí ran áit céaona na briacla-ro ríor: b“iar
n-arigain iomorro iomao chíoc ran mbreacain oo Scotab
ó Éirinn, marí don ré n-a ríis féin, Niall Naogiallac, i
n-agaio flaitir na Róma, oo hairgeao go mói an breacain
6205 leo ar ucúr an leic éuaio ói, agus iar noibit na rean-
foinne airce, oo áitigeaoar éireannaig féin innce.”
Aveir an t-ugaoi céaona ran áit céaona go ucáinis oe
ro trí ríogácta oo beic ran mbreacain móir marí atá
Scotia Anglia ir Britannia. Aveir an t-ugaoi céaona
6210 supab rán am-ro, ar mbeic oo Niall Naogiallac ran
eactra-ro as planuagao Oál Ríoa i nAibain, oo éuaio
cablac éireannaic oon áit iona raibe páorais 'n-a com-
nuide. As ro briacla an ugoair: c“Oo éuaio,” ar ré,
“rán am-ro cablac éireannaic oo cheacao na chíce 'n-a
6215 raibe an naom páorais agus marí fá gnaic lé héireann-
caib tugaoar iomao oo briaioib leo agus naom páorais
marí don ríú i n-aoir a fé mblioaan noeas, agus oá ríair
oó, marí atá lupíoa ir Oaperca, agus tugao naom
páorais 'n-a brágaio i néirinn an naomao blioaan oe
6220 flaitear Néill ríog éireann oo bi go neartmar react
mblioaona ríceo i bflaitear éireann ir léi hairgeao an

a. Patricius Brito natus in oppido Nemptor in Campo Taburno .i. tabernaculorum, ex parentibus devotis et religiosis ortus.

b. Cum Scoti de Hibernia sub rege suo Niall Naogiallac diversas provincias Britanniae contra Romanum imperium multum devastabant, contendere incipientes aquilonalem Britanniae plagam tandem, eiectione veteribus colonia, ipsi Hibernenses eam occupaverunt et habitaverunt.

LI.

We read in a life of Patrick, which we found written in an old vellum book, together with the life of Mochuda and Abban, and other saints, that Patrick was a Briton. These are the words of the old book: "Patrick," it says, "a Briton, born in the town called Nemptor, in the Plain of the Tabernacles, of pious and religious parents." In the same place it uses these words: "After the Scots from Ireland, together with their king Niall Naoighiallach, had plundered many territories in opposition to the Roman sovereignty, they severely pillaged Britain—the northern portion of it at first; and when they had banished the old tribes from it, they themselves dwelt in it."

The same author says in the same place that it followed from this that there were three kingdoms in Great Britain, namely, Scotia, Anglia, and Britannia. The same author states that it was at this time, when Niall Naoighiallach was on this expedition planting the Dal Riada in Alba, an Irish fleet went to the place where Patrick dwelt. These are the author's words: "An Irish fleet," he says, "went at this time to the place where St. Patrick was, to pillage the country, and, as was the custom with the Irish, they brought a large number of captives with them, together with St. Patrick, then aged sixteen years, and his two sisters, namely Lupida and Darerca; and St. Patrick was brought as a captive to Ireland in the ninth year of the reign of Niall, king of Ireland, who held strenuously the sovereignty of Ireland twenty-seven years,

c. Hoc autem tempore quaedam classis Hibernica depredavit patriam in qua morabatur D. Patricius et, consueto Hibernorum more, multi inde captivi ducti sunt, inter quos erant D. Patricius aetatis suae anno decimo sexto et duae eius sorores Lupida et Darerca; et ductus est Patricius in Hiberniam captivus anno nono Néill regis Hiberniae qui potenter 27 annis regnavit ac Britanniam et Angliam usque ad mare quod est inter Angliam et Galliam devastavit.

bneactain ir Sacra gur an muir atá iomh Sacraib ir an
bfraingc." Ar na briaictaib réamhráidte ir incheirdte go
noeácair Niall naoigiallae don bneactain móir ir gur
8226 gab neart innte.

Meafaim f6r gurab ré linn Néill vo beir ag gabáil
neirt ran mbneactain móir, vo éuir cablae o'arraigain imill
na ffraingc voon éiric ré ráidtear Armonica, va ngeairtear
anoir an bneactain beag, agus gurab airte tugad páo-
8230 raig go n-a óa fíair i mbrioid. Ir móirve meafaim fírinne
an neirte-re mácair páorais vo beir 'n-a fíair ag Mártain
vo bi 'n-a eapros Toron ran bfraingc, ir mar léagtar
linn i feinleabair 'n-a bfuil beata páorais i ngeairtear
gurab ó Armonica tugad páorais agus a óa fíair i
8235 mbrioid.

Ir corráil f6r ar mbeir vo Niall an ran roin ag
gabáil neirt na bneactaine móirve, gurab ar an mbneactain
vo éuir cablae go himell na ffraingc mar a raibe
páorais agus an onong cáinag i mbrioid leir. Agus f6r
8240 léagtar linn i feinleabair an creanúra go ucugad
géill ar an bfraingc go Niall, agus meafaim gurab oíob
rin páorais.

Dála Néill iomorro iar ocaidair ioma vo briaictib
na bneactaine leir cig i néirinn go fluae m6r vo bneac-
8245 naeair agus o'éireanncair 'n-a focair; ir vo-ni tionól,
cuillead fluae, agus cuirir reála go hálbain go caoirae
Dál Riada va ráo rir é fein go lion a fluaig va leaímair
voon ffraingc.

Triallair iomorro Niall leir rin voon ffraingc go fluae
8250 lionmar maille rir, agus ar mbeir ag arraigain na ffraingc
láim lé rruet loon oó, ir ann rug caoirae Dál Riada air
go n-a fluae. Agus carla fán am roin ri laigean ar
ionnarbad ó Niall i nálbain ar éomairce Gabrair mic
Domangairte caoirae Dál Riada; agus an ran vo éuir
8255 an Gabrair céanna i noiair Néill voon ffraingc, vo éuir
eocair mar don rir ann. Síreac níor lám eocair vol

and who pillaged Wales and Anglia to the sea that lies between Anglia and France." From the above words we may believe that Niall Naoighiallach entered Great Britain, and that he made conquests there.

I am also of opinion that it was while Niall was making conquests in Great Britain that he sent a fleet to pillage the borders of France, to the country which is called Armorica, which is now called Little Britain, and that it was thence Patrick and his two sisters were brought as captives. I am the more convinced of the truth of this from the fact that Patrick's mother was sister to Martin, who was bishop of Tours in France, and because I read in an old book, in which is the life of Patrick in Irish, that it was from Armorica Patrick and his two sisters were brought into captivity.

It is moreover likely that, since Niall was making conquests in Great Britain at that time, it was from Britain he sent a fleet to the borders of France, where Patrick and those who came with him into captivity resided. And besides I read in the old books of the seanchus that hostages were brought from France to Niall, and amongst these I believe was Patrick.

Now as to Niall, having taken many captives from Britain, he arrived in Ireland with a large host of Britons and of Irish ; and he assembled additional forces, and sent word to Alba, to the chief of Dal Riada, requesting him to follow him with all his host to France.

Niall proceeded forthwith to France with a numerous host ; and the chief of Dal Riada with his host overtook him as he was plundering France in the neighbourhood of the river Loor. And at that time the king of Leinster, having been banished by Niall to Alba, was under the protection of Gabhran son of Domhanghurt, chief of Dal Riada ; and when this Gabhran went after Niall to France, Eochaidh (the king of Leinster) accompanied him. But Eochaidh did

6260 uo látaíir Néill, aḡur iar fuidé uo Niall ar bhuac an
 innbír, céio Eocáio uon leir oile uon aḡainn i nnoiríe coille
 uo bí ann, aḡur uo-ní roigeao o'inneall 'n-a ḡoḡa, ḡo ucuḡ
 uiréar uo Niall, ḡur éuirí tré n-a éorí í, ḡo ḡfuair bár uo
 látaíir.

6270 Ír é aḡḡar imreairín carla iuir Eocáio ír Niall, mar
 uo éoḡair Eocáio fuidé i oTeamraíḡ 'n-a riḡ fá ḡráḡaio
 Néill, aḡur ar mbeir naoi uerác i oTeamraíḡ uó, táinḡ
 6280 uoraoi uerigeolac 'n-a látaíir ír aubairín rir nar óliḡteac
 uó ḡeara na Teamrac uo éoil. “Óir ír ua ḡearaib,” ar
 ré, “ḡan ri uo fuidé innce ré flaitéar éireann uo ḡabáil
 ḡo nḡabao nare niaó fá n-a ḡráḡaio.” Ionann rin ré a
 riáo aḡur ḡo nḡabao ḡráda Riuiríe ḡairíó. Óir amáil
 6270 aueirítear miles torquatus ré riuiríe ḡairíó, ír mar rin
 aueirítear nia nairc i nḡaeóilḡ rir an nḡairceaoac uo
 ḡabao nare nó flabha fá 'n-a ḡráḡaio. Ionann iomorro
 nia ír ḡairceaoac nó tréiníear, aḡur ír ionann nare ír
 flabha.

6275 Uála Eocac mar uo éualao teagarc an uhuao, tréiríir
 Teamair ír léiríir an riḡe óe. Tis Niall ua éir rin aḡur
 fuidíir i oTeamraíḡ ír ḡabair flaitéar éireann, aḡur uo
 hionnarbaó Eocáio ḡo halbain leir i noiaó iomaó coin-
 bleacra uo teagmáil eatorra; ḡonaó trío rin uo marbaó
 6280 Niall lé hEocáio, amáil aubhramar éuar. Aḡḡar oile
 rór eapaoira uo bí aca, ar mbeir o'Eocáio aḡ tríall ó
 Teamraíḡ ḡo lairíuib carla ḡo teac lairíinn mic baíir-
 éaoa uoraoi Néill é, aḡur ar mbeir ann rin uó, uo rinne
 mac an uhuao iomarbáio éainnte ré hEocáio ír marbaíir
 6285 Eocáio trío rin é.

Céio iomorro an uoraoi ua éapaoira rin ré Niall, aḡur
 iarrair aír teacra uo óioḡail a mic ar lairíuib; aḡur
 ré ḡrearaé an uhuao cis Niall trómíluac cairpeac
 o'airḡean lairíean; aḡur ar noctain lairíean uóib, ní
 6290 ḡéabao an uoraoi ó Niall cuháio ná ceacra uo ḡabáil

not dare to go into Niall's presence ; and when Niall had sat down on the brink of the river, Eochaidh went to the other side of the river, into an oak grove which was there, and got ready an arrow in his bow, and cast it at Niall, and sent it through his body, so that he immediately expired.

The enmity between Eochaidh and Niall arose from Eochaidh's conspiring to settle down in Tara as king in the room of Niall ; and when he had been nine days in Tara, a learned druid came into his presence and said to him 'that it was not lawful for him to violate the geasa of Tara ; "for it is one of its geasa," said he, "that no king should settle down in Tara with a view to assuming the sovereignty of Ireland till he should first wear the nasc niadh round his neck." This was the same as to say that he should have received the degree of Knight of Chivalry. For as the Knight of Chivalry is called Miles Torquatus, so also Nia Naisc is applied in Irish to the champion who wore a nasc or chain round his neck. For *nia* means 'champion' or 'valiant man,' and *nasc* means 'a chain.'

As to Eochaidh, when he heard the druid's instruction, he quitted Tara and relinquished the sovereignty. Niall came after that and settled down in Tara, and assumed the sovereignty of Ireland ; and he banished Eochaidh to Alba after he had met him in several engagements ; and it was for this reason that Eochaidh slew Niall, as we stated above. Another cause of enmity between them was that when Eochaidh was going from Tara to Leinster, he went into the house of Laidcheann son of Bairrchidh, Niall's druid ; and while he was there, the druid's son used defamatory language towards him, and on that account Eochaidh slew him.

Now, the druid made a complaint of this to Niall, and asked him to come and avenge the death of his son on the men of Leinster ; and incited by the druid, Niall went into Leinster with a strong and imposing host to waste Leinster. And when they reached Leinster, the druid would not consent to Niall's accepting gifts or cattle from the

ó laigimib, gan corp Eóclac o'fagáil ar uirlamhar Néill.
 Agus vo feacla laigin vo loc tiz Eóclac ar uirlamhar
 Néill; agus tug an uraoi fá veapa Eóclac vo ceangal von
 cairte cloide atá pé a faicrin von leit tiar von tSláine
 6296 ioir Cill Bhríge i r Tulaiḡ Ó bfeólimiú, agus i r amlaio
 atá an cairte rin 'n-a fearam agus i arvo leatán i r i
 tollta 'n-a hiomuaécar; agus fá héigean o'Eóclac a óruim
 vo cup rir an gcloic agus é 'n-a fearam, agus rlaðra
 iarraidhe fá n-a com, agus vó ceann an trlaðra trér an
 6300 bpoll vo bi ran cairte, agus luirgfeairao imreamar iar-
 naidhe trér an vó lúib vo bi an ceann an trlaðra. Agus
 mar vo mótuig an uraoi ar an oruagó roin é, ollmuig-
 ear leir naonbar laoc va marbadó.

Mar vo connairce Eóclac an laocraio va ionnraige ar
 6306 tí a marbta, tug críochnuagó cupaio go calma air péin,
 agus leir rin rniomtar an rlaðra i r bhirtear an luirg-
 fearao leir, agus céio ar éigin ón laocraio iar marbadó
 oruinge vóib; i r ní haiéirtear a beag va rcealaib go
 roctain i nAlbain vó, ar comairce Gabraín mic Domán-
 6310 guirt, amail avubnamar; gonaó é rin an vapa fát
 raltanair vo bi aige pé mall.

Leinstermen until they had delivered the person of Eochaidh into the hands of Niall. And, to prevent the spoiling of Leinster, Eochaidh put himself in the power of Niall; and the druid ordered him to be tied to a pillar-stone which is to be seen to the west of the Slaine, between Cill Brighde and Tulach O Feidhlimidh; and that stone is in a standing position; it is high and broad, and perforated near the very top; and Eochaidh was obliged to stand with his back against the stone and an iron chain round his waist, with both ends of the chain passing through a hole that was in the pillar, and a stout iron spindle-bolt stuck through the two loops at the ends of the chain; and when the druid observed him in this position, he got ready nine warriors to put him to death.

When Eochaidh perceived the warriors approach, with intent to slay him, he stoutly shook himself in champion fashion, and forthwith strained the chain and broke the bolt, and escaped from the warriors with difficulty, after he had slain some of them; and no account is given of his proceedings till he reached Alba, under the protection of Gabhran son of Domhanghart, as we have said. And this was the second reason why he was at enmity with Niall.

LII.

Ar mbeiré iomorro o'eoáiré ran veorairéacé roin i
 nAlbain, a veirio orong zo vearla bean Šabráin, ingeanac
 a hainm, ir bean eoacé Ferólim, ingean Cobéais mic Óáti,
 6315 corrac i n-aoineacé, a gur ir i n-aoioiréce vo bávar né
 nioónaib. Cuirtear an vear ban i n-aoineacé, gan 'n-a
 bpoáir acé iao ardon, a gur forfáiré ó Šabráin va
 gcoiméao von leir amuis. Óála na mban, rug bean Šab-
 ráin ingean a gur bean eoacé vear mac. Ni beireao
 6320 iomorro bean Šabráin vo ríor acé clann ingean; a gur
 mar earla vear mac a g mnaoi eoacé iarrair bean Šabráin
 mac von vá mac ar mnaoi eoacé, a gur aontuigir bean
 eoacé rin. Mar vo moctuígeaoar luéc an ceaglaig vo
 bi ran bpoairé na mná ar mbeiré éloinne, fiarruigir von
 6325 ríogain creao an sein rug. Noctair rre zo rug mac ir
 ingean ir zo rug bean eoacé mac. Fá lúctáiréacé cáce ve
 rin. A gur an mac roin ráinig an ríogain ó mnaoi eoacé,
 vo bairteao é a gur tugao doóán mac Šabráin o'ainm
 air; a gur an vear mac o'eoáiré, tugao brianoub mac
 6330 eoacé o'ainm air. A gur va éir rin cáinig eoáiré a gur a
 mac leir i néirinn gur šab ríge laigean oó féin.

Tréimre fava iomorro va éir rin, fuair Šabráin caoiréacé
 Óál Ríao, fá ní Alban, báir; ir šabair doóán flaitear
 Alban va éir, a gur cáinig o'ionnrao ir o'aršain éireann ir
 6335 o'iarrairé a šabála, ar mbeiré vo ríioct Cairbre Ríogfava
 oó féin. Tígo fuireann móir o'feairé Šacran Alban ir
 breatan leir, a gur ar noctan i veir i néirinn oóib, tug-
 aoar uéc ar laiguib vo loc ar veir. Earla iomorro

LII.

Now, when Eochaidh was thus an exile in Alba, some say that the wife of Gabhran, who was called Ingheanach, and the wife of Eochaidh Feidhlim, daughter of Cobhthach son of Dathi, were both pregnant at the same time, and were brought to bed on the same night. The two women were shut up in the same house, no one being with them, but both being together, while there was a guard placed on the outside by Gabhran. As to these women, Gabhran's wife gave birth to a daughter, and the wife of Eochaidh to twin sons. Now, Gabhran's wife never brought forth any children but daughters; and as the wife of Eochaidh had brought forth twin sons, she asked her to give her one of them, and Eochaidh's wife consented to this. When the household, who were on guard, perceived that the women had been delivered, they asked the queen what offspring she had given birth to; she said that she had given birth to a son and daughter, and that the wife of Eochaidh had given birth to a son. All were delighted at this; and this son which the queen got from Eochaidh's wife had a name given him, and he was called Aodhan son of Gabhran; and Eochaidh's second son was called Brandubh son of Eochaidh. And after this, Eochaidh and his son came to Ireland, and he himself assumed the sovereignty of Leinster.

And a long time after this, Gabhran, chief of Dal Riada, who was king of Alba, died; and Aodhan assumed the sovereignty of Alba after him, and came to spoil and plunder Ireland, and endeavoured to conquer it, as he was of the posterity of Cairbre Rioghfhada. A large company of the men of Anglia, Alba, and Wales came with him; and when they landed in Ireland, they set to plunder Leinster in

6340 *Óranouib mac Eodac fán am roin i nígé Laignean; agus*
cuirir doóán ceacta cuige o'iarraio giall air né beic
fá éiréain do féin nó go noiongnad chioic Laignean uile
o'arraigain. Ar mbeic do Óranouib imfniomac fán oáil rin,
doibairt a mátair nír meirneac do beic aige agus go
goirceasó féin doóán oe. Leir rin céio an mátair go
 6345 *forlongsport doóáin, ir iar noctain ann rin oi, farruigir*
o' doóán creao ar a oclainis do lot Laignean. "A cáilleac,"
ar ré, "ni oleagair oiom rceala do tabairt uirt-re ar rin."
"Mará cailleac mé," ar ríre, "ir cailleac do mátair; agus
acá cómpasó cogair agam ré a déanamh ríot." Leir rin céio
 6350 *i bfuó fá leic rí. "A doóáin," ar rí, "do innir mé uirt*
guri cáilleac do mátair, agus innirim anoir uirt guri mé
féin i, agus da réir rin gurab dearbátair uirt Óranouib.
Uime rin cuir ríor i nAlbain ar an mátair acá io leic, ir
aiomeoacáir rí im látair-re gurab mé féin do mátair; agus
 6355 *go noctain a céile úinn, gab iomac gan milleac Laignean*
do déanamh."

Do-nítear leir a noubairt an bean; ir ar noctain
 do látair a céile do na mnáib aomuirir ríogán na
 hAlban gurab i mátair Óranouib do ruz doóán agus
 6360 ar n-a élor roin oó, do ceangail ar na mnáib rún maic do
 déanamh ar an gcúir o'eagla go scaillreasó féin ríogacé
 Alban ag Oáil Ríada da mbeic ríor na oála ada. Leir
 rin cuirir ríor i noáil Óranouib guri ceanglaodar ardon
 cáirvear ré céile; ir fágbaír doóán an tír gan oíot do
 6365 déanamh innce. Síreac ceana nior ba mac don Eodac-re
 mac éanna Cinnrealaig an Óranouib-ro fá ní Laignean,
 amáil bur follur ran oara leabair don rtair-re.

Oála Néill, ar a bfuilmio ag cráctac, ir lionmair acáio
 a ríioct i néirinn ón oclair mac cáinis uairó. Síreac ní
 6370 hinneorram annro iao, do bríg gurab mian linn go ríor-
 leatán labairt orra i ngabluagá cloinne Míleac. Ir
 uime iomorro gairmtear Niall naoigiallac don rí-re, do
 bríg gur gab ré naoi ngéill, nó naoi mbraigoe, a cúis oíob

the first instance. Brandubh son of Eochaidh at that time held the sovereignty of Leinster ; and Aodhan sent envoys demanding hostages from him as securities for his paying tribute to him, saying that otherwise he would waste the whole territory of Leinster. While Brandubh was in trouble at this message, his mother told him to take courage, and that she would avert the attack of Aodhan from him. Upon this the mother went to the camp of Aodhan ; and when she had reached it, she inquired of Aodhan why he had come to waste Leinster. "Thou hag," said he, "I am not obliged to give thee any information on that matter." "If I be a hag," said she, "thy mother is a hag ; and I have something to say to thee in secret." Thereupon he went with her apart. "Aodhan," said she, "I told thee that thy mother was a hag ; and I tell thee now that I am she, and that accordingly Brandubh is thy brother. Therefore, send to Alba for thy supposed mother, and she will confess, in my presence, that I am thy mother ; and until we meet, do thou refrain from spoiling Leinster."

He acted as the woman directed ; and when the women came together, the queen of Alba admitted that it was Brandubh's mother who gave birth to Aodhan ; and when he heard this, he bound the women to keep the matter a close secret lest he should lose the sovereignty of Alba at the hands of the Dal Riada should they become aware of the affair. Thereupon, he sent for Brandubh ; and they both formed a friendly alliance ; and Aodhan left the country without inflicting injury on it. However, the Brandubh who was king of Leinster was not a son of this Eochaidh son of Eanna Cinnsealach, as will clearly appear in the second book of this history.

As to Niall, of whom we are treating, numerous are his descendants in Ireland sprung from his eight sons. But we shall not enumerate them here, because we intend to speak of them at length in the genealogy of the sons of Milidh. Now this king is called Niall Naoighiallach, from his having received nine hostages or nine captives, five of them

ó cúigeadóid éireann, agus a ceachtair a halbam; gonaó
6376 aipe rin oo rinne an file na poinn-re rior:

mac eocharo aró n-oróan,
niall náir i ngac arooblaó;
sadair riúe réimeann
éireann agus alban.

6380

Sadair giall gac cóigro
i néirinn tré arogoil;
tus fá a réir gan tárbraó
ceirne géill a halbam.

6386

Gonaó ve baóí óó-ran,
i otopaib na briaóac,
ré hóir na ríog raóac,
niall naoigiallaó maóac.

Uo gab Dácti mac Fiacraó mic Eoóac Muigmeadóin mic
Muireadóais Tiriú mic Fiacraó Sraibéine mic Cairbhe Lié-
6390 feácair mic Cormaic mic Airt Aoinfir mic Cuinn Céao-
óacais oo riol éireamóin ríogacó éireann 23 bliadóna.
Fial ingean Eoóac ó ráiróear Cruacán Féile an céroóean
oo bí aige. An vapa bean éirne ingean Órac mácair
Oiliolla Muilc. An trear bean oo bí aige oa ngairéi
6396 Ruao ingean Airtúg Uicléacáin mic Fír Conga mácair
Fiacraó Ealgaig, agus ir oa bheic fuair báir. Fearaoóac
fá hainm oilear oó ar ocúr; agus ir uime oo gairéi Dácti
óe, ionann iomórro oácti ir capaio; agus ir ar a éapaóe
oo gabao a arim aip oo lean an forainm Dácti óe. Agus
6400 ir amlaio oo marbaó Dácti .i. raignéan teintúge oo túitim
'n-a mullaó ó neam ar mbeic ag véanam congcair ar an
bfraingc oó; agus ir láim ré Sliab Alpa oo marbaó é,
tré. óioóalcar Dé, mar gur hairgeao leir oúiréac ói-
éreaóais naomta vair b'ainm Parmenur léir malluigeao
6406 é. Agus ar n-a marbaó amlaio rin, tugaoar a muinntear
a corp leo i néirinn, gur haólaiceao i Roilú na Ríog i
gCruacáin é.

from the provinces of Ireland, and four from Alba ; and it was on this subject that the poet composed the following stanzas :

Son of the noble Eochaidh of honour
Was Niall, modest in each high distinction ;
He held the sovereignty of successions
In Erin and in Alba.

He got a hostage from each province
In Erin through high valour ;
He brought under his sway, without blemish,
Four hostages from Alba.

Hence he was called
In the mansions of the great,
Through the gold of the prosperous kings,
Niall of the nine hostages, the heroic.

Dathi son of Fiachraidh, son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachraidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhéar, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Fial daughter of Eochaidh, from whom is named Cruachan Feile, was his first wife. His second wife was Eithne daughter of Orach and mother of Oilill Molt. His third wife, Ruadh daughter of Airteach Uichtleathan son of Fear Congha, was mother of Fiachraidh Ealgach ; and she died in bringing him forth. Fearadhach was his proper name at first ; and he was called Dathi, for *dathi* means 'quick' ; and it was because of the quickness with which he put on his armour that he was called Dathi. And the manner in which Dathi was slain was this : a flash of lightning descended from heaven on his crown when he was engaged in conquering France ; and it was near the Alp mountains he was slain by the vengeance of God, since he had pillaged the penitentiary of a holy hermit called Parmenius who cursed him. And when he was slain in this manner, his friends brought his body to Ireland and buried it in Roilig na Riogh at Cruachain.

END OF THE FIRST BOOK.



TEXTUAL NOTES AND CORRECTIONS.

[The mss. referred to here as M, M₁, M₂, &c., are described in the Introduction to this volume. Only a small part of the variants accumulated in the course of the preparation of the work are given, and those are selected for insertion which seemed most useful or characteristic. The variations in the verse passages are given more liberally. Every gap, however, in the mss. chiefly followed is recorded, no matter how small. A few corrections of errors observed on a casual reading are noted below.

Text begins at page α of fol. cxxv of M₂, being page α of fol. 8 of the πορὰν πορὰν (including the ὄντοβρολλὰς). The corresponding reference in M₁ is p. 42, more than half-way down.]

5. κομμαεργτα M₂. 6. ὁἀιβιολόν M₂M₁. 12. πορτιγεαρνα R.
13. mac Oé, of course, is Adam, as in certain genealogies. 15. γὰ M₁.
28. céro vīlīnn separate in M₂ here; but céav is usually united to the following noun in the same ms. as in text.
37. κομαοιν ms. The translation should read 'without taking any part whatever with them in the building of the tower.' κομμαοιν is the more common form.
56. neanúl in M₂, and this is the form adopted in the text throughout, though neanual is very often met with in M₂ and in other mss.
57. ὁἀιρῖτε (= ὁ'ἀιρῖτε) generally in mss.
59. lurb is the form used in the Keating mss. invariably. Scitua RD, as in text throughout.
60. πορ γαν RH; πορ in W; πορ γαν F₁. 61. οἱρεαγδα M₁.
- 63-70. Order followed in these two quatrains is that of M₁.
- 63-66. Om. M₂. 68. γα for βα F₁F₂.
64. in po §. RH. 66. ταν πορ γαβρατ R.
67. μόρ F₁F₂; αγ for λα RH; λα W.
75. βλαβδαιν M₁M₂F₁F₂; but frequently g. pl. after such a word as τρῖ γίτρο.
78. oo cumuad RH. 80. αν does not aspirate m of μαγ generally in M₂.
82. αν τορ RH.
- 82-85. This quatrain follows the previous stanza without intervening prose in M₁.
83. caomrcoil RH. 84. eocena R; eochena HW. 86. αγur om. R.
- 92-95. This quatrain om. M₁FRH; W inserts this quatrain, and om. next.
- 97-100. F₂W om. 97. αν τραιοι τρρεαταδ F₁; αν τρ. M₂; αν γαιοι M₁.
101. τρῖρ M₁M₂.

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103. Ceannpaoluir M₁; Ceannpaola M₂ here; but it generally uses a contraction: the name is declined in its first syllable.

104. τυραιεαπτ. 'Accidence' is, of course, not an exact rendering of the word. Elsewhere in the translation the word is left as in original.

111. ριττιου M₁M₂, the more correct case.

117. ταν αιρ M₂. Other mss. generally write ταν α αιρ in such cases.

121. belapminur and bellapminur are used; the former is the more common; the latter form is adopted in text.

140. coccab M₂. 151. All (Roman letters) M₁M₂.

156. γαιρτιον M₂; but γ generally dotted after uime in same.

158. γνέυγac M₁M₂ (which is the proper form). Read γνέαγac.

161-170. neanul is the common form here; neanual F₁.

164. ap načiai M₂RWHF₁F₂ (last two words); M₁ as in text. neanul W. nonbal RH.

175-202. These lines om. several mss., as F₁R; but M₁M₂F₂D give.

176. mbaibiolón M₂; mbaibiolón M₁. 177. cuabó ms.

199. po in M₂ for oo of text.

200. na baibiolóme M₂; na baibiolón M₁.

201. cceangtab M₁M₂. 212. méo M₁M₂.

213-14. ga mbaoi ilberla an beacha F₁. ga bfuilro berla in beacha F₂.

213. néll M₂; nél M₁. 214. ilberla RH.

223. gan rgerm ngluinn F₁; F₂ as in text. 233. aip rin M₂.

236. ó Séim M₂. The m is dotted in this word in M₁M₂, here, and in line 233.

250. Seancura M₁M₂; read feancura. 255. eulooap M₂; euluroioo M₁.

260. mac M₂, which read. 273. mac M₂, which read.

298, &c. The order of the lines is that in M₁; M₂ transposes ll. 300 and 301 with ll. 304 and 305.

300. an ní oia ccaí F₂, &c. M₁. o a bfuil RH; obfuil W.

301. ceapc ag a bfuil M₁. a ceancap F₂.

302. ar for ap RH. 304. gan ceap F₁.

305. buip M₁M₂; ré nap buip oo lergeap F₂, and so RHW, with small variations.

309. After this line HC₁C₂ continue the poem; thus H:

Do fagaib oo roa cloinn
maoiri fa mó gac nacpuinn
San peit gan načiai gan nim
i ctiir oa ngeubaoirí Saorbil;
Do faguib fagbail eile
maoiri meann go monglóme
San vuileab re oaim noenfir
Do roil garta gle Saorbil.

313. nél F₂; néll F₁. 319. fen for féine RH.

321. glar garta F₁F₂. 329. Read oap b'.

335. Read cāipnngiir, the form elsewhere in text and in ms. M₂ has here, however, cāipnngaiir.

346. oia M₁.

348. ap fuo mapá M₂; anfaó mapá M₁. Robaiir M₁ (Romaiir or Robaiir is from Rubrum; muiir Robaiir, Mare Rubrum). cuile mapá rodbaiir F₁.

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372. an fála M₂; a feanfála M₁ (which is strictly the reading translated).
 375. éulodan M₂. mcan M₂.
 378. The title of Walsingham's book is Ypodigma. In the translation, *read* Upodigma.
 380. *Read* Sciteabac; M₂ has Scetiabac. 391. ra níre M₂.
 393. comnurt MD. 394. *Read* dan b'.
 396. hailléiríob M₂; R, &c., as in text. 403. ó attáro M₂; ó ttáro M₁.
 406. dá éirí M₂; baó tuaró ó a éirí PM₁. 407. roðair P.
 408. rluat M₁. 410. tall M₁; ar ceant for ir ceao M₁M₂.
 415. cáig ms.
 428, &c., M₂'s reading here after maóire is: agur go raíde mac a mhic .i. Spú mac earrú an na bneit rú óo érualladair, &c.
 434. So perfectly equivalent are the letters u and a in certain syllables, that the word meapuro, which is written at the end of the page in ms. as being the first word on the next page, becomes meaparo at the beginning of the next page.
 440. ó ceact tuaithe vé ceapb lib RH.
 442. *Read* pceinn; *read* mup meann, and in translation for the sea of Meann *read* the stuttering sea.
 443. oipear H for i oir. 463. *Read* mac. 469. *Read* mac.
 474. oigian M₂; oigén M₁. 481. *Read* uoirpian. 483. *Read* bitin.
 491. rúre ms. 507. Seact mbliabna baos an iomóiríam M₁.
 509. adnon RH. 511. Ríprill here and generally in ms.
 512. neanual is the form here, but see above, l. 56. 530. aigian M₂.
 536. mupbúcainn M₁; M₂ as in text. 538. *Read* capra.
 549. ale or a le generally in ms. 551. fine fadóirí fapra fíl F₁F₂.
 553. oíobran ann foim PM₁; ann rin for ann ó foim RH; W puts ann before oíob; ann foim F₁.
 560. Deagfáta M₁M₂, but Deagáta in other passages of same. Allot F₂; allóro F₁.
 583. eapáin and eapáinn are found in the ms.; the latter seems the prevailing form.
 590. Brigansia M₁; bmgancia RH; but vniuce na bpaçanpa in 591. poirtingél ms.
 596. rapeth M₁M₂.
 612. cumuoirí. In translation for finished *read* erected.
 619. leir óo pónab b. M₁. 624. *Read* meirbe.
 626. ge beir F₁; gebe (for ainne) RH; cia be W.
 637. óógab F₁F₂. 638. ir om. F₁F₂. 640. a bpoitain M.
 644. *Read* néamain, and in translation Neamain; the same correction applies to line 646.
 653. oibeapagac M₁.
 672. Rí Scitia Reaplóir púngann;
 níor óo po anbrano RH.
 680. na Aethiopia ms. 686. 'n-a om. M₂. 708. mbriottáin M₂, *read* móir.
 709. Láth ms.; but Láth generally in such contexts.
 727. an éirinn M₂; as in text M₁. 737. feancupa M₂.
 738. Version of this poem in B. Bal., p. 19 β 7: see also LL., opening pages, for the history of the early invasions of Ireland.

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739. *Read* *van* *b'*.

741. *read* *na* *cipe* *i* *utan* *gacur* *RH*; *cia* *cip* *ar* *a* *cca*, *W*; *read* *na* *cipe* *a* *ccangacur* *M₂F₁*; as in text *M₁*.

747. *cpaigia* *W*; *cpacia* as in text *RH*.

748. *Read* *clorom*.

750. *Rugta* *as* *breogan* *cornior* *RH*; *Rugab* *as* *breogancor* *mór* *W*; *rugab* *as* *breogan* *cip* *mór* *F₁*. *F₂* has the same reading, but it is corrected to the reading in text in different ink.

753. *i* *ochoct* *R*.

773. *cariorob* *M₂*; *cariorom* *M₁*.

774. *oéigeana* *ms*.

782. *cariorob* *M₂*.

785. *ollunugtear*; *M₁M₂* write the word with initial *o*, as in text throughout. It is sometimes found, however, with an initial *u*.

786. *caogac* *M₂*, and so often.

788. *ambreuncrac* *M₂*; *ambreuncrac* *M₁*.

799. *Onann*, so generally in *M₁M₂*.

814. *Rurioro* *ms*. *priomfár* *M₁* generally.

819. *cuai* *M₁*; as in text *M₂*.

824. *meirbeol* *M₂*; *milbeol* *M₁*.

821. *noilioc* *M₂*.

831. *caoga* *M₂*.

844. *bunrcainn* *M₂*; *bunrcain* *M₁*.

848. *leir* *M₁*; *M₂* as in text.

854. *es* *M₂*.

863. *ran* *3. ca. M₂*; *M₁* writes the words in full.

866. *surbtear* *M₂*; *sur* *btear* *M₁*.

875. *an* *geimolac* *M₁M₂*.

874. *Read* *o'éineamón*.

877. *feibric* *F₁F₂*; *feibric* *M₂*; *feibric* *M₁*.

allóro *M₂M₁*, but

callóro *supra*.

882. *gróbe* *M₂*; *gróbe* *M₁*. *léigread* *M₁M₂*.

888. *gróbe* *M₂*.

889. *céona* *M₁*.

894. *Rheuda* *M₁M₂*.

904. *ran* *.16. ca. von* *.3. vircinc* *M₂*; *ran* *.10. ca. von* *.3. vircinc* *M₁*, but the 16th chapter is the correct reference, according to the edition of Cambrensis published in the Rolls Series, 1867.

914. *anug* *M₂*, but generally *anú*, as in text, elsewhere in same.

930. *cangacur* *M₂*.

ga *M₂*.

947. *ceatracine* *M₂*; *M₁* as in text.

961-969. The text in this paragraph is taken from *F₁*. The passage as given in *M₂* is practically identical with that given in *F₂*. I quote it here as given in *F₂* to give a specimen of the orthography of that *ms*. Contractions have been lengthened silently. The *ms*s. are, in general, disturbed at this point. I chose the setting and arrangement of *F₁*, as it seemed the most logically connected with the context:—

nó *surab* *ó* *manuinn* *vo* *bi* *pa* *rmacht* *gaorbiol* *in* *cán* *rin* *van* *ceanga* *vilior* *in* *gaorbeals* *vo* *cuacur* *ann*. *aveir* *iomorro* *onchelur* *surab* *i* *an* *gaorbiols* *ir* *ceanga* *vilior* *a* *manuinn* *ir* *inmeasra* *surab* *é* *oilen* *na* *heirionn* *in* *coilen* *rin* *ar* *ar* *cpallacur* *na* *pacuice* *von* *fraingc* *vo* *briog* *surab* *i* *eine* *toab* *pacuice* *iaitair* *eorra* *in* *cán* *rin*, *asur* *surab* *i* *an* *gaorbiols* *pa* *ceanga* *vilior* *von* *pacuice*.

974. *alle* *F₂*; *om* *M₂*.

1001. *gróbe* *M₂*.

1002. *M₂* *om*. *ir* *vo* *nórac*; *M₁* as in text.

1007-1070. As stated elsewhere, the forms used here, such as *breacain*, *breacnac*, *breacnair*, are those given in *M₂* in a later passage, and also in one or two instances in this passage. Here the forms are *briocain*, *briocaine*, *Brittania*, *an* *briocainir*, *vo* *briocainib*, *briocainioc*, *ón* *mbricaine*,

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except in 1040, 1041, where M_2 reads as in text. The forms in text seemed more calculated to 'conciliate the eye,' as they are more common. The same remark will apply to the use of these words in the concluding pages of this volume.

1061. Oreogadina M_2 . 1071-1119. M_2F_2 om. this passage; M_1F_1 give it.

1143. ciobbe ms.

1163. From $\alpha\gamma\upsilon\rho$ in 1163 to $\epsilon\rho\iota\sigma\tau$ in 1165 om. WC₁H. F₃ om. gap between $\rho\omicron\lambda\iota\varsigma\tau\omicron\mu\omicron\mu\epsilon\omicron\omicron$, 1162, and the same word 1170, the omission being evidently a scribal oversight, and typical of other similar gaps in F₃.

1220. Poem given in B. Lec.; fol. 12, and in D. iv. 3 (Stowe, R.I.A.), p. 16.

Ելադիւնքի ու խոնքի F_2 ; Ելադիւնքի F_1 .

1221. να παραχθούν F_2 ; να παραχθούν F_1 ; αλλά for 'να HRW.

1222. Ենթադրելով F_2 ; ձև մեծություն M_1 .

1223. Δ n- Δ nman Δ Mss. generally. 1224. Δ neog Δ M.

1226. θυαγίγνη RH. 1228. Colpτα M₁. 1239. τασίγιοθ M₁; τσιγιοθ M₂.

1286. $\rho\epsilon\alpha\theta\rho\alpha\varsigma$ P; $\rho\epsilon\iota\theta\rho\iota\omicron\varsigma$ M₁; $\rho\epsilon\iota\theta\iota\omicron\varsigma$ W; $\rho\epsilon\iota\theta\iota\varsigma$ RH.

1297. ґеарайб M_2 ; аґ ґіоґаґт аґ ґа ґлаітйб M_1 ; ґіоґаґт RH; ґеарайб
RHW.

1336. η buan M_1 . 1338. η buaighe M_1 ; M_2 om. η .

1339. RH insert $n\Delta$ after $\Delta\zeta$.

1847. μαρὸ ζον ἰνδίων ἀφαννάν M_1 ; as in text M_2 ; ζον ἰνδῶν RH.

1349. go is inserted before bun in some mss.

1352-3. Gap between the two words mīleΔb, F₂.

1352. ΔΣ ΤΕΑΚΤ 1 ΤΩΤΗ ΔΑΝ ΡΑΝ ΛΟΙΝΣ 1 ΝΑ ΡΑΙΔΕ ΕΠΕΑΘΙΟΝ F₁R.

1358. $\mu\omicron\rho\alpha$ M_1 ; $\mu\epsilon\alpha\rho\alpha$ M_2 ; $\upsilon\omicron$ $\mu\alpha\varsigma\alpha\iota\upsilon$ $\mu\omicron\rho\alpha$ BH .

1360. $\tau u\alpha\iota\tau\iota$ v. o. R.; $\tau u\alpha\iota\tau\epsilon$ H. 1374. $\tau\acute{\alpha}\iota\tau\eta$ $\Delta\epsilon$ M_1 . $\tau\acute{\iota}\eta$ F_1 .

1375. improve RH; improve M₁. 1376. Lion M₁.

1877. Δοτ γΔ μόριαξλιον M₂; ιον μόριαξλιον M₁.

1382-89. Text of stanzas as in M₂.

1384. bean mhílíod a gclí fa cain M_1 ; cain F_1 .

1386. չափօք for Լեւի M₁. 1387. բան ողբեալոս ողբալիս ճրարալիս M₁.

1388. 7 an for lánh né M₁, which is the best reading, and the one translated.

1389. σ^6 M₁; σ^6 RH; σ^6 W; σ^6 F₁. σ^6 σ^6 F₁; σ^6 F₂.

1895. forur færa R; forur fir HW. 1408. mır om. M₂.

1412-13. For the translation of these lines *read*

We stoutly won a battle

Over the sprites, &c.

1414. 1 gceann om. F₂. 1420. uⁿ F₂.

1420. $u_n F_2$.

1421. $\text{veimneac } M_2$; $\text{veimneac } F_1 F_2$; M_1 as in text.

1422. $\text{LeAcA PM}_1\text{M}_2\text{F}_1\text{F}_2$ etc.; LeAc in a few copies.

1449. *Read remove.* 1452. 1r om. F_1F_2 .

1456. $\text{Liob}^{\text{a}} \text{M}_2$; M_1 as in text. 1457. $\text{nac} \Delta \text{an}^{\text{a}} \text{ean} \text{ms.}$

1468. во поџаиѣ маѢ Знѣиѣмѣ дѡгѣиѣ М₁: во поџаиѣ F₂.

1476. $\eta\epsilon\alpha\upsilon\alpha\eta$ F_1F_2 ; $\epsilon\alpha\upsilon\alpha\eta$ M_2 ; elsewhere $\epsilon\alpha\tau\alpha\eta$.

1484. The initial of $\rho\lambda\delta b$ is here undotted in $M_1 M_2$, and this is a very general usage in these mss.: so $\alpha\eta \rho\lambda\delta\tau$, $\alpha\eta \rho\lambda\delta\zeta$, etc.

1487. *Read* ϕ winge, which is the general form, though here M_2 has ϕ winge.

1489. ՏԻՄԻՒՄ M₂. 1494. ՀԱԾԺԱՐ ՎԱՐՍՏՔԱԻՇ some copies: ԲԼԱԻՇ M₁.

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1495. an om. F₂.
 1496. M₁ gives the line 1500 here, and repeats it at 1500; M₂ as in text.
 1498. so gab an leat berceapnac F₁.
 1499. In translation read 'He obtained from the Boyne,' etc. ceapc M₂ for cpóba.
 1520. feabais F₂. 1521-26. om. F₂M₂W; M₁HRF₁ give.
 1523. noebail F₁. 1531. oile om. HRW.
 1544. After rlióct the usage varies in the mss. as to the aspiration of the initial letter of personal names: sometimes the adjectival name, which comes second, alone is aspirated, as rlióct muirneabais tigris; sometimes both words, sometimes none. A name beginning with r is rarely aspirated after rlióct.
 1568-70. agur . . . urthumain om. M₂; F₁F₂ give. 1588. cpannóc M₂.
 1592. Poem also given in 23 K. 32 (R. I. A.). cpannóc M₂.
 1595. caom for cóir F₁. 1596. om. fór F₁.
 1598. gonab ve rin tuar no rmacc M₁.
 1603. amail aueir an reancar F₁.
 1627. gan bpon ms. Poem also in 23 K. 32, p. 83.
 1629. uabair F₂F₁M₁; uabair M₁F₁; uabair W; uabair H; uabon M₂.
 1630. bliabain gan cat M₂; M₁ as in text. 1633. beacais M₁.
 1639. M₁ reads here acá an cpoinicrb tanurbe eolac ag teact lerf an ní gcéuna go nabair.
 1641. Poem in 23 K. 32, p. 82; 23 K. 45, p. 195; also in LL. p. 211.
 1642. an bfeavabair M₁M₂.
 1643-4. The translation strictly should read, 'Was won by Eibhear over Eireamhon'; but the question intended and actually answered is not precisely why Eireamhon won the battle, but why he fought it at all; the sense is this: 'Why did Eireamhon fight this battle which he won over Eibhear.'
 1646. an fát mo veapna M₁.
 1648. ir feapir bávar M₁. 1651. va gcornam rin ar glór glé M₁.
 1655-6. ian . . . bliavna in brackets in M₁M₂. This will serve as an instance of the use of brackets in the mss., which seemed clumsy and unnecessary in the printed text.
 1669. no clor M₁. 1682. accorcair éibior M₁. 1679. om. ri F₁.
 1688. om. Oomnanncaib F₁F₂RH. 1713. c. ca. for ceavocairbrol M₂.
 1717. oicrian M₂. 1718. bpiocaine M₂.
 1725. cairvear M₂, but in other passages cairvear.
 1741. comrag ms. 1743. céigior ms.
 1751. Poem given in Todd's Nennius, Appendix, p. xix, taken from B. Lec., fol. 286. ra caorb teap F₂; ra cip M₂; ran caorb M₁; rin cip R.
 1751. don is the invariable reading of the Keating mss., but an or an is the reading of the older versions of the poem, and is no doubt the correct reading.
 1755. ar é RF₁; ir é H; ré W. 1757. va vroeon R.
 1768. nior béccoir M₂; pá céavoir, the reading in B. Lec. has been adopted in text; rinior béccoir M₁.
 1770. cuéuib ms.; clapois M₁. 1780. vécuro ms.
 1785-6. so péir to sacran om. F₂; RF₁ give. 1792. bneiri ms.
 1800. Poem in Todd's Nennius, p. 274, taken from Mac Firis's copy, R. I. A.
 1802. ní rán M₂; níg rán M₁. 1828. buó M₂; a contr. M₁.

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1829. $\rho\acute{\epsilon}$ $\Delta\iota\tau$ M_2 ; as in text M_1 . 1853. $\lambda\upsilon\gamma$ $\text{Ro}\acute{\tau}$ M_2 ; as in text M_1 .
 1859. $\rho\acute{o}\lambda\epsilon\text{burbe}$ and $\rho\acute{o}\lambda\epsilon\text{pmne}$ both in F_1 ; $\rho\acute{o}\lambda\epsilon\text{burbe}$ M_1F_2 ; M_2 as in text.
 1885. $\epsilon\iota\tau\epsilon\text{poil}$ M_1 .
 1886. 60 $m\text{bl}\acute{\iota}\alpha\text{bna}$ M_2 ; 70 $\text{bl}\acute{\iota}\alpha\text{bna}$ M_1 (which gives no alternative number).
 1902. $\rho\acute{\alpha}\lambda\epsilon\alpha\text{r}$ M_2 ; M_1 as in text. 1926. Zoroastes M_2 ; $\text{Zoroast}\acute{\epsilon}\rho$ M_1 .
 1968. $\rho\acute{o}\lambda\epsilon$ $M_1M_2F_1F_2$. 1995. $\rho\acute{o}\lambda\epsilon\text{ur}$ M_2 ; not given in M_1 .
 2002. $\acute{\epsilon}\mu\eta\gamma\iota\alpha\acute{\epsilon}$ M_2 ; M_1 as in text.
 2026. A few mss. of Keating have $\text{Ro}\acute{\iota}\epsilon\alpha\acute{\epsilon}\text{c}\text{c}\text{a}\text{r}\acute{o}$, which form is sometimes found in older books; M_1M_2 , &c., as in text.
 2034. The quotation marks, of course, are not in text. In the translation 'a black fleet' is a strictly verbal rendering: the meaning is 'a fierce company of exiles.' The particular company intended is stated in line 3260.
 2040. $\text{om. Cl}\acute{o}\epsilon\alpha\text{r}\acute{\epsilon}\text{g}$ M_2 , but it gives the word in 2041; $\text{Cl}\acute{o}\epsilon\text{te}$ M_1 , which, has $\text{Cl}\acute{o}\epsilon\text{r}\acute{\epsilon}\text{g}$ in 2041.
 2063. na om. M_1M_2 ; given in some other copies; nollamhan , M_1M_2 .
 2085. Poem given in B. Bal., p. 371, and B. Lec., fol. 284. $\text{bl}\acute{\iota}\alpha\text{ban}$ M_2 ; M_1 as in text.
 2090. $\rho\acute{o}\epsilon\alpha\text{oin}$ M_1 (a better reading).
 2091. In translation read "him" for "them".
 2093. $\rho\iota\alpha$ Sarnoin M_1 . 2097. $\text{gan goio ir gan goin uinne}$ M_1 .
 2100. $\text{acra}\acute{\epsilon}\text{ba}$ M_2 ; $\text{eaccra}\acute{\epsilon}\text{ro}\epsilon$ M_1 ; $\text{gan eaccra}\acute{\epsilon}\text{ro}\epsilon\text{uio}\eta\eta\text{ra}\acute{\epsilon}\text{ba}\acute{\epsilon}$ S ; $\text{gan echrada d'imradadh}$, B. M. Cat. (from Egerton 154).
 2102. $\epsilon\text{rho}\acute{\epsilon}$ M_2 ; $\epsilon\text{rho}\acute{\epsilon}$ M_1 .
 2103. $\text{g}\acute{\epsilon}\text{ub}\acute{\epsilon}\text{ta}$ M_1 ; M_2 as in text; $\text{g}\acute{\epsilon}\text{ab}\acute{\epsilon}\text{ta}$ F_1 .
 2147. $\epsilon\text{r}\acute{\iota}$ $\text{reac}\acute{\epsilon}$ F_1 ; above the oo in F_2 noeic is written in fresher ink.
 2148. Siorna M_2 ; M_1 as in text. $\text{oig}\acute{\epsilon}\text{r}$ M_1 .
 2176. ηuabao M_1 ; ηuabac M_2 ; as in text F_1F_2 .
 2276. $\text{omhu}\acute{\epsilon}\text{g}$ M_2 ; $\text{uamhu}\acute{\epsilon}\text{g}$ M_1 ; $\rho\acute{\epsilon}$ reap F_1 ; $\rho\acute{\epsilon}$ gal F_2 .
 2319. $\text{b}\acute{\alpha}\text{r}\rho\acute{\iota}\text{ce}$ ms. , and so generally.
 2331. After $\acute{\epsilon}\lambda\text{v}\acute{\alpha}\text{r}$, $\text{cu}\eta\text{r}\text{uio}\text{r}$ etc., M_1 ; $\text{g}\eta\text{r ce}\acute{o}$ v., etc., M_2 (something having dropped out); M_3 has $\text{cu}\eta\text{reab}$ (the last three letters being a contr.) between $\text{g}\eta\text{r}$ and $\text{ce}\acute{o}$, and this is probably the correct reading of the modern version.
 2334. $\text{ta}\eta\text{r}\text{uio}\text{r}$ M_2 ; as in text M_1 . 2342. $\rho\acute{\alpha}$ ceann M_2 ; $\rho\acute{o}$ Δ ceann M_1 .
 2357. $\text{Co}\eta\text{onn}$ M_2 . 2369. $\rho\acute{\alpha}\text{u}\text{uio}\text{r}$ M_1M_2 , and so generally.
 2372. $\text{uio}\text{m}\acute{\alpha}\text{in}$ M_1M_2 , but often as in text in the same mss.
 2378-9. $\text{ia}\rho\eta\text{ar}$. . . $\text{ha}\acute{\epsilon}\text{ar om.}$ M_2RH ; M_1 gives with a slight variation; given in several mss.
 2393. $\text{mb}\text{oi}\eta\text{uinn}$ $\text{Conna}\acute{\epsilon}\text{t}$ M_1 . 2398. lurbe is the spelling of M_1M_2 .
 2414. $\rho\acute{\alpha}\text{r}$ RH om. leir . 2426-29. om. M_2 ; given in M_1 and in most mss.
 2433. $\rho\eta\text{beap}\text{g}$ M_2 ; M_1 as in text.
 2434. bun $\rho\eta\text{be}$ M_2 ; M_1 $\rho\eta\text{g}\acute{\epsilon}$ beapg , omitting bun .
 2455. neoc M_2 ; neac M_1 . 2458. $\text{v}\acute{\alpha}\eta\text{r}\acute{\epsilon}\text{b}$ F_1 ; $\text{v}\acute{\alpha}\eta\text{r}\acute{\epsilon}$ F_2 .
 2469. $\text{u}\acute{\epsilon}\text{am}\acute{\iota}$ M_1M_2 , which read. 2473. M_2 om. $\text{mac lu}\acute{\epsilon}\text{ta}$.
 2474. M_2 om. mac Sin .
 2483. M_2 has $\rho\acute{\epsilon}\text{in}$ after $\text{m}\acute{o}\rho$, and omits the remainder of par. M_1 has $\Delta\text{n cu. m}\acute{o}\rho$ $\rho\acute{o}$, omitting the remainder of paragraph. Several good mss. give the parts omitted in M_1M_2 .
 2502. Some mss. insert lé after $\text{c}\acute{\alpha}\text{m}\text{ig}$.

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2516. R has *vo* for *amharb rin le*.
 2520. In translation for "her young" read "its tail"; and for the swallowing of mice, tail and all, and the disgust caused by the tail, see the Battle of Magh Muchrúimhe, Silva Gadelica, vol. ii., p. 352.
 2528. *córb M₂*, which, however, has *cuarb* in the previous line.
 2539. *forrao M₂*.
 2551. *hainmngte M₁*; in *M₂* the final part is a contraction.
 2557. *riurhan M₁M₂*, which read. 2561. *oigíonn M₂*; *M₁* as in text.
 2590. *leatna M₁*. 2621. *bríottáimig ms*.
 2623. *ms*. waver between *roir* and *eruir*; *M₁* and *M₂* use both forms.
 2641-2. *asur . . . flíoct*; *om. M₂*; *M₁* gives, with its peculiar variants.
 2645. *crab F₂*; *cráb F₁*. 2646. *breac nár M₁M₂*; *breacnar F₂*.
 2652. *gealta M₁M₂*.
 2662. *surb M₂*; *M₁* as in text: *curab ar cuma cluarí capuill vo bvaar*
a cluará R; *surab ar cuma, etc. H*.
 2676. *aní M₂*. 2677. *neoc M₂*.
 2705-6. *asur . . . labharb-re*; *om. M₂*; *M₁* gives.
 2730. *vá bliabain M₁*, but the common reading is as in text. In cases like this the figures .11. are sometimes read as eleven, and sometimes as two.
 2818. The same remark will apply to the number of years as in the previous note.
 2852. *an veagharí acú ger, etc., M₁*.
 2906. *ra beilb M₁M₂*. 2907. *sur na fleabab M₁*.
 2910-22. From the words *cinne mac Connac* in 2910 to the same name in 2921-2 *om. F₂*, through a scribal oversight, the scribe's eye having lighted on the second occurrence of the name, instead of on the first—a common blunder in this *ms*.
 2919. *ó cruacain M₁*; *ó cruacain F₁*.
 2961-2. *vá ngoirtear RH* for *vá ngaircí*. 2971. *congáil ms*.
 3018. *merbe F₂*. 3019. *cuill F₂*. 3068. *ré beir R*.
 3098. In translation insert a comma after 'jesters'.
 3135. *fáilíais*. The word means skilled physician, and is sometimes confounded with *cáilíais*, which means surgeon.
 3139. *ainnreín om. RH*. 3232. *monab mob F₁*. 3236. *nó HR*.
 3260. *subloingear*. The word means a fierce band of exiles. See note on line 2084.
 3315. *na trí mic om. M₂*; *HR give*. 3319. *focla F₂*; *focla F₁*.
 3334. *mob non veao M₁*.
 3335. *lé cuirneann M₂*; *criocá F₁*; *criuca F₂*; *le cuiríonn F₁F₂*.
 3336. *doimleang M₁*. 3426. *manannac F₁F₂*. *ngle M₁M₂*.
 3349. *ir é an Concubair-ro* to end of paragraph *om. RHF₁*, but given in *W*; also in *F₂*, with a little variation.
 3441. In translation for went read went on an expedition.
 3474. *ceangal na gcúig gcaol*, the binding of the five smalls, that is, of the wrists, the ankles, and the neck: so Haliday; so also Young, Trans. R.I.A. 1. Antiquities, p. 71, where he gives 'bound neck, hands, and heels,' as a translation of *ra chuis caol ran don cheangal*, taken from the lay of Conn mac an Deirg: See on this subject Sterne, Zeitschrift für Celtische Philologie, Band vi, Haft I,

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p. 188. Ceangal na uirí gcaol is also sometimes met with. The three *caois* appear to be caol an uirí, caol an uirí, caol na coirí, *Ibid.*

3494. ar áir no ar éirí, lit. 'by consent or by force': but the phrase has acquired a more general signification.

3566-85. Nearly all this passage om. M₁.

3569-85. From ríceao of 3569 to end of 3585 om. F₁.

3584. cogúroo tíg F₂.

3599. ríuab noearí M₁; both ríuab and ríuab are given in M₂.

3671-4301. Wanting in M₁, six pages of the ms. being lost.

3847-51. aithil . . . aroaoonrí om. M₂; D, etc., give.

3859-60. naíab in these two lines M₂; some mss. write náíab; naííab M₂.

See vol. i., pp. 220-1, where náíab is written, though M₁ has naíab *in loco*.

3967-82. Three of these quatrains are given in B. Lec., fol. 300 a, b, in the course of a poem which begins cro coiríach oia roibí.

3968. tucta B. Lec.

3970. anoiríach for ar veac B. Lec. (translation doubtful).

3971-4. om. B. Lec.; translation of line 3974 doubtful.

3976. tucta amne B. Lec.

4025. In translation *read* Cathaoir for Conaire.

4039. *Read* cín. 4040. veicneamair M₂, &c.

4100. Poem given in Battle of Magh Lena, p. 8; also in 23 K 46, and in 23 L 26, p. 17.

4101. gcócatat M₂; céocatat M₂, etc.

4102. fá om. M₂; fá caom clú M₂; D as in text.

4103. éirínn M₂D; M₂ as in text.

4118. ní ar líon cat na comlonn M₂; M₂ reads similarly (cat, comlonn M₂).

4120. ne feolaí a rííneaguib 23 K 46; ne feolaí ar rííneaguib 23 L 26; ar feolaí ar rííneaguib 23 Q 17; ar feolaí ar rííneaguib M₂; ar feolaí ar rííneaguib M₂D (with a slight variation); ar feolaí ar rííneaguib C₁; ne feolaí ar rííneaguib F₁; and so on for endless variations.

4122. a oiríll for a taball 23 K 46.

4123. In a marginal note to F₁ we read:

ní abhann cath minge léna go raibe an gorta acé i rin muman amáin
agur ar amharb acé in leathann rin aicé

go mteab céc a céile

Seacón muman mingeóhe.

4125. gér éian gar 23 L 26. 4126. feoil M₂; líonn M₂DC₁.

4127. moí D. 4133. ar M₂M₂, etc.

4136. carblioc M₂; M₂ as in text. 4145. 'S om. D.

4172. cineab M₂; as in text M₂.

4193. u'aitle báir a, etc. D; car éir mairbta, etc. M₂.

4197. élonne D.

4247. a meic for a n-éag D. 4248. ar for 'rír D; av ríéul moí P.

4247-54. Text of quatrains as in M₂. These quatrains are given in LL, p. 147: see Rev. Celt., vol. xi., p. 44.

4417. lit M₁; lit M₂M₂, which *read*. 4421. bliabain the gen. reading.

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4424. béim M₂; lén DM₂M₁. oipeácar M₂M₃; as in text M₁. ar for for M₂.

4435. bfeary óir M₂M₃; as in text DM₁.

4437. nac bfacar D, but generally nac facar; for translation read who beheld not the land of their ancestors.

4456. ar é gníomhar ab lioct linn M₂M₃D; M₁ as in text.

4552. ullca M₂M₃; ullcar M₁. réim M₁; réim M₂M₃D, etc.

4553. ócá M₁M₂M₃D, etc. 4613-24. These quatrains om. D.

4615. acáro the common reading. 4617. beas M₂.

4621. crioct M₂; as in text M₁M₃.

4624. beagail M₂M₃; as in text M₁. 4762. crice M₂.

4763. as fobail réo ruim a glac M₁; as vail réo M₃.

4776. Cent for Tadg M₂.

4864. read rtham. 4915. read leicglinn. 4960. read veapnarb.

4973-6. om. M₁D. 4974. glab for nóiglab M₃. 4978. read fear muige.

4994-7. Quatrain given in B. Lec., fol. 167 a b.

4994. an maith rí B. Lec.

4995. Leat ro dao M₁M₂M₃D, etc., the usual reading of Keating mss. for 1 Ulecrib chaoi of B. Lec., which has been adopted (slightly altered) in text; the place, however, has not been identified.

4996-7. Text as in M₂. 4996. vó om. M₁D. 4997. faraino B. Lec.

5067. ar nac M₂; ir nac F₁F₂. 5146. buó M₂; contr. M₁M₂.

5071. ar nar M₂; ir nar F₁F₂. 5184. um biab as in text M₁M₃.

5198. Latharlog mor is the reading of the printed version of this narrative in Sil. Gad. (from Eg. 1782). A version of the narrative is also given in the Book of Lismore, 193 b (O'Longan's copy), where the reading is nī gabca for nech oib co noepnarb lachar poll calman oo. All the Keating mss. read as in text.

5244. veimneig M₁; veimneic M₂M₃; veimneich D.

5247. fo cleit M₁; fa leit M₂M₃D, etc.

5248. Text as in M₁ (which, however, writes noibleit).

5270. cuiriri M₂D. 5272. cuiriri M₂D.

5272-3. For nac raibe a beas, M₁ has nar rhor adbar a mmr.

5314. nī bí D, as in text M₁M₂.

5316. an tneap, etc.; this counsel Flaithri does not say was good in this sentence, but that is implied. In M₁S it is stated expressly that it was good, in the clause beginning éiscuionna beor o'éinneac mac mo guró, etc.

5330. guailirbe M₂. 5347. ruidrugab M₂D.

5349. imrioran M₂; imrioran M₁DM₃. 5351. no mss.

5354. bí M₂; bia M₁M₃D. 5362. buirne bann M₂D as in text M₁M₃.

5374. After oraoi M₂ reads Criort vo beic ar na céurab, morann, etc.; DM₁M₂ as in text.

5411. anabamn is the reading of the mss.; and it should be an abamn (i.e., an the article) if we omit the é after rompa, as DF₁F₂ and most mss. do. The omission of é is perhaps the easier reading: but é is given in M₁M₂M₃, etc.

5464. copy of this poem in B. Bal. fol. 136; B. Lec. fol. 139.

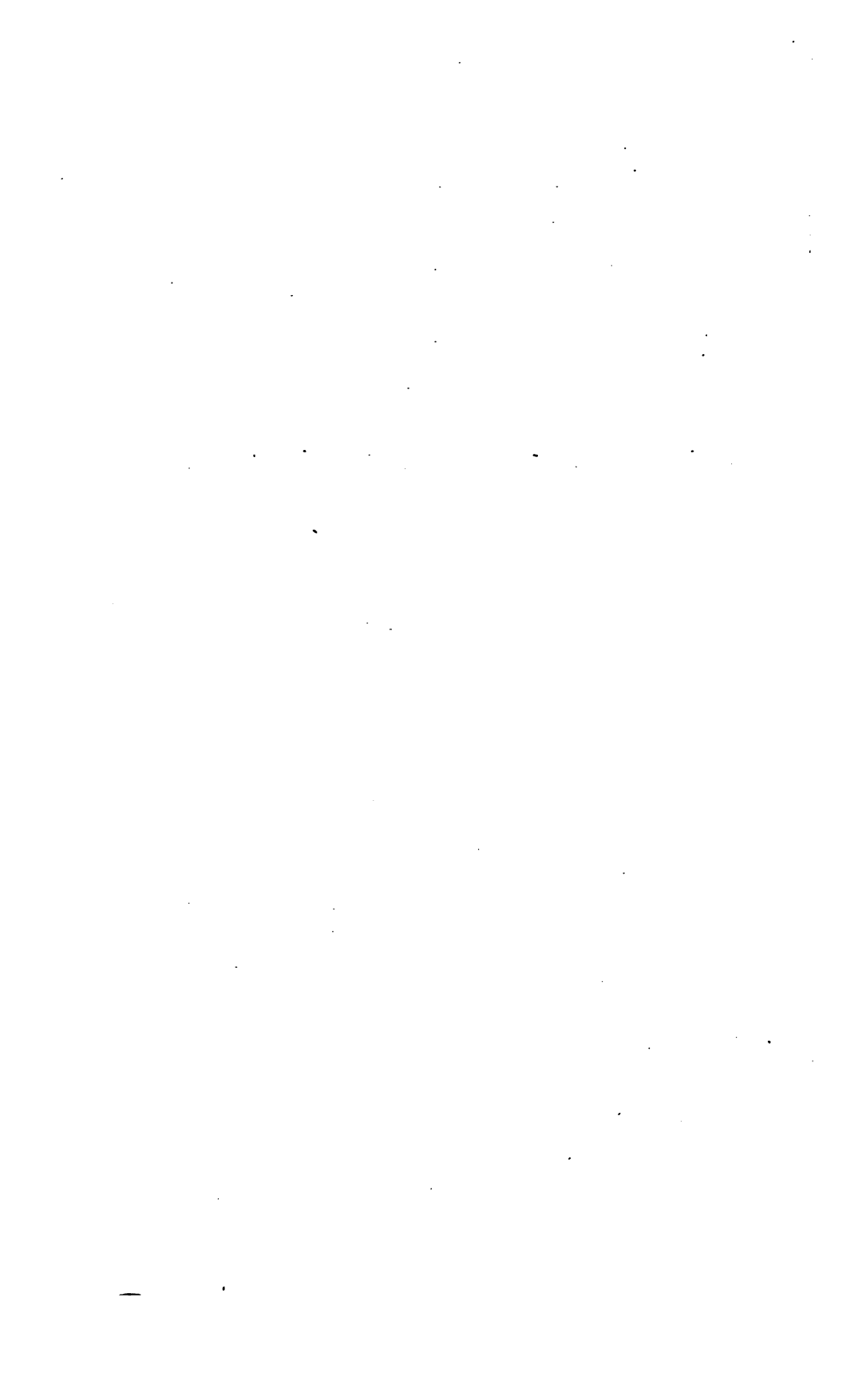
5480. éine, ir fóola, ir banba M₂; as in text M₁.

5490. baobcuro M₁; baobca M₂; baobca M₃.

5522. mac corpmac cair is inserted in M₂ before luct. 5526. Ierus M₂.

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- 5522-29. om. M_1M_2D ; given in M_3 , etc.
 5557. see B. Lec., fol. 86, line 17.
 5558. $\alpha\upsilon\sigma\alpha\lambda\alpha\mu\omicron\iota\eta$ several mss. $\alpha\tau\ \epsilon\upsilon\alpha\lambda\alpha\mu\omicron\iota\eta$ M_3 .
 5562. $\xi\upsilon\eta$ for $\xi\omicron$ M_2 ; $\xi\omicron\eta$ M_1 ; no $\xi\upsilon\eta$ M_3 ; $\xi\omicron$ D , etc.
 5567. $\beta\lambda\omicron\tau\omicron$ D ; but generally as in text.
 5585. $\theta\acute{\epsilon}\alpha\eta\alpha\mu$ M_2 ; $\theta\acute{\epsilon}\alpha\eta\alpha\mu$ M_3D , etc.
 5588. $\eta\text{-}\alpha\eta\ \eta\text{-}\alpha\zeta\alpha\tau\omicron$ om. M_2M_3 ; given in D , etc.
 5592-3. $\alpha\zeta\upsilon\eta\ \mu\alpha\theta$ to $\eta\eta\acute{\alpha}\tau$ line 5593 om. M_2M_3 ; given in D , etc.
 5598. $\omicron\acute{\alpha}$ om. M_2M_3 ; given in DM_1 , etc.
 5603. $\mu\iota\varsigma$. . . $\epsilon\acute{\epsilon}\alpha\upsilon\omicron\tau\alpha\iota\varsigma$ om. M_2 . 5616. $\eta\acute{\iota}$ M_2 .
 5628-9. For $\alpha\eta\ \beta\eta\mu\iota\lambda\omicron$, etc., which is the reading of M_2M_3 , $\epsilon\eta\epsilon\omicron\ \alpha\eta\ \eta\zeta\epsilon\lambda$
 $\alpha\zeta\upsilon\iota\beta\eta\ \theta\upsilon\mu\eta\alpha\ \alpha\ \eta\eta\acute{\alpha}\tau\eta\epsilon$, etc. D .
 5695. $\epsilon\omicron\upsilon\tau\omicron$ M_2 . 5770. $\alpha\eta\ \mu\upsilon\alpha\tau\omicron$ om. M_2 ; DM_2M_1 give.
 5787. $\eta\iota\omicron\eta\eta\acute{\alpha}\tau$ M_2 ; $\eta\iota\omicron\eta\eta\acute{\alpha}\tau$ M_1M_3 .
 5813. $\upsilon\omicron\eta\ \upsilon\omicron\eta\eta\alpha\eta$ om. M_2M_3 ; M_1 gives; and the words are necessary to
 prevent confusion between the centuries and the ages of the world.
 5828. $\alpha\ \eta\alpha\lambda\beta\alpha\iota\eta$ M_1M_2 , etc.; $\acute{\omicron}\ \alpha\lambda\beta\alpha\iota\eta$ M_3 .
 5831. $\eta\eta\acute{\alpha}\tau\eta\epsilon$ M_2 ; as in text M_1M_3 , etc. 5940. $\theta\upsilon$; M_2 ; $\beta\alpha\omicron$; M_3 .
 5942-3. $\eta\acute{\iota}\ \acute{\epsilon}\iota\lambda\epsilon\ \upsilon\epsilon\eta\epsilon\epsilon\eta\epsilon\eta\epsilon\tau$ om. M_2M_3 ; M_1 gives.
 5948. $\eta\acute{\iota}\ \alpha\lambda\beta\alpha\eta$ om M_2 ; M_3 gives. 5964. $\lambda\omicron\alpha\eta\eta$ M_2 .
 5982-90. om. M_2M_3 ; given in M_1D ; D om. $\epsilon\eta\acute{\alpha}$ in 5982, but otherwise agrees
 with text.
 5993. $\xi\alpha\zeta\eta\eta\alpha\upsilon\iota\beta$ M_2 .
 6003. $\eta\upsilon\alpha\eta\lambda\omicron\zeta\alpha\theta$ M_2 ; $\upsilon\eta\upsilon\alpha\eta\zeta\lambda\alpha\theta$ M_1 . 6005. $\epsilon\alpha\upsilon\eta\eta\iota\theta$ M_2 .
 6013. Bissey M_1 ; M_1 inserts Berclay after Bisey; D also inserts Berclay
 which is not in M_2 ; D writes Gimhard for Giffard; M_3 has a different arrange-
 ment of paragraphs.
 6127. $\mu\eta\theta\eta\iota\omicron\tau\tau\acute{\alpha}\iota\mu\omicron\epsilon$ $M_1M_2M_3$; but $\eta\alpha\ \mu\eta\theta\eta\epsilon\alpha\tau\eta\alpha\epsilon$ in 6130 M_2M_3 .
 6134. $\epsilon\upsilon\alpha$ M_2 ; $\epsilon\upsilon\alpha$ M_3 ; $\epsilon\upsilon\alpha$ M_1 . 6135. $\varsigma\upsilon\tau\eta\iota\epsilon$ M_2 ; $\varsigma\upsilon\tau\eta\iota\epsilon$ M_1 .
 6149. $\epsilon\eta\omicron\mu\iota\epsilon$ M_2M_3 ; $\epsilon\eta\omicron\mu\iota\epsilon$ M_1D , as in text.
 6151. $\lambda\epsilon\alpha\tau\acute{\alpha}\eta\alpha\epsilon$ M_2DM_1 , etc. I have, however, written $\lambda\epsilon\alpha\tau\alpha\eta\alpha\epsilon$ through-
 out, which accords with the common pronunciation.
 6152. $\lambda\omicron\upsilon\eta\alpha\iota\eta$ M_2 , as in text M_1 .
 6237. $\theta\eta\iota\omicron\tau\tau\acute{\alpha}\iota\eta$, $\mu\eta\theta\eta\iota\omicron\tau\tau\acute{\alpha}\iota\eta$ M_2 . 6256. $\lambda\alpha\eta$ M_2 .
 6291-2. In the same line in M_1 we have $\eta\eta\lambda\alpha\mu\upsilon\eta$ and $\omicron\eta\lambda\alpha\mu\upsilon\eta$.
 6348. $\mu\alpha\eta$ many copies, as in text M_2 .
 6385. $\eta\eta\iota\alpha\tau\acute{\alpha}\epsilon$ M_2 ; $\eta\eta\iota\alpha\tau\acute{\alpha}\epsilon$ M_1 ; $\eta\eta\iota\alpha\tau\acute{\alpha}\epsilon$ F_1F_2 .
 6386. $\eta\acute{\alpha}\tau\acute{\alpha}\epsilon$ $M_1M_2M_3$; $\eta\acute{\alpha}\tau\acute{\alpha}\epsilon$ F_1F_2D , etc.
 6395. $\epsilon\omicron\mu\eta\alpha$ M_2 , as in text M_1 .







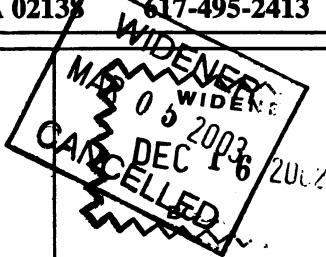


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